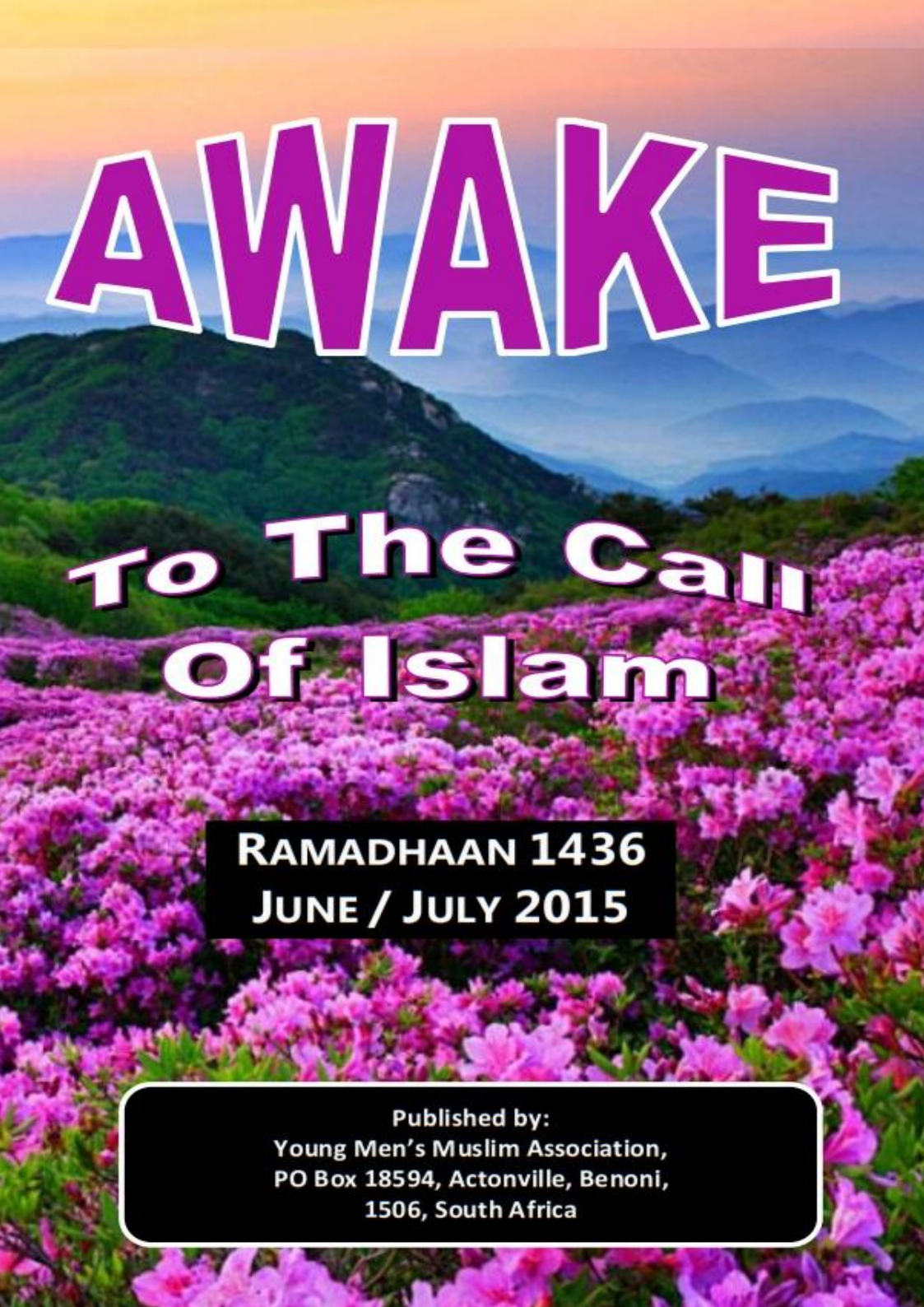




AWAKE

To The Call Of Islam

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QUEEN ZUBAIDAH AND THE ATHAAN

Queen Zubaidah was famous for the construction of the canal known as *Nahr-e-Zubaidah*. She was the wife of the Abbaasi Khalifah Haroon Rashid. At her own cost she had constructed a canal for water to flow through to Makkah. Over the centuries millions of people benefited from the water of this canal.

After her demise, she appeared in someone's dream and said that she was ushered into the Divine Presence and her Book of Deeds was scrutinized, page by page. As the Angel was turning the pages, he was commenting on her various deeds. Zubaidah had great hopes on the reward she would be receiving for having constructed the famous canal. However, to her consternation, when the Angel reached the page on which was recorded the feat of the canal, he simply flipped it over and did not even mention it, indicating thereby its insignificance.

Queen Zubaidah's hopes in salvation receded and she was overcome with fear. If even such a great deed of virtue was passed over as insignificant, then she had no other deeds to offer for her salvation. Whilst she waited in trepidation and fear for the verdict, the Angel suddenly became attentive and carefully read one of her deeds.

The deed was enacted on a very hot day when Zubaidah was strolling with a maid in the palace gardens. She felt extremely thirsty and instructed the maid to bring water. As Zubaidah put the glass of cold water to her lips, she heard the Zuhri Athaan being proclaimed. Without taking even a sip, she removed the glass from her lips, listened attentively and quietly responded to the Muath-thin's Call. After the completion of the Athaan and recitation of the Masnoon Dua, she drank the water.

This act of respect for the Athaan – for Allah’s Name – was so weighty and so valued by Allah Ta’ala, that she was forgiven on its basis and Jannat was assured for her.

IN WHICH CATEGORY DO YOU FIT?

Hadhrat Hasan Basri (rahmatullah alayh) who was among the greatest Taabi-een, said: “People resemble (morally/spiritually) six kinds of animals: lion, wolf, pig, dog, fox and goat/sheep.

Asad (lion): The kings are lions, for they oppress the people while no one oppresses them.

Thi’b (wolf): The traders are wolves. When they buy, they criticize and censure in their endeavour to reduce the price, but when they sell, they exaggerate in praising their wares. Their objective is to only accumulate wealth which will be left for inheritance. They yearn to combine night and day to gratify their greed for the dunya.

Khinzeer (pig): They are men who emulate women. They answer every call of women.

Kalb (dog): They are the fujjaar (the immoral ones) who are swift in pursuing the dunya. They do not adhere to the Haqq (Truth).

Tha’lab (fox): They are the impostors masquerading as men of the Deen to deceive people. They deceive people in order to fleece them of the dunya (wealth).

Shaa’t (goat): This is the true Mu’min whose wool is sheared (by the people of the dunya); who is milked; whose flesh is consumed; whose skin is removed and whose bones are broken. How is it possible for him (the Mu’min) to coexist among these wicked tormentors?”

Every Mu’min should make *muraaqabah (meditate)*. Do some earnest and sincere soul searching, and fit yourself into one of the aforementioned six categories. “*And only the people of intelligence take lesson.*” (*Qur’aan*).

ATTRIBUTES OF CITIES

Shaikh Ibn Arabi (rahmatullah alayh) said: “Whoever desires generosity should go to Shaam (the Levant – Syria, etc.). Whoever desires (worldly) rank should go to Itaq. Whoever desires the Aakhirah, should go to Makkah, Madinah and Quds. Whoever desires culture, should go to Egypt. Whoever desires rudeness (immorality) should go to the West.”

A REMEDY

Rasulullah (sallallahu alayhi wasallam) said: “A Nabi had supplicated to Allah Ta’ala about weakness and pain in his body. Allah Ta’ala revealed to him: “Cook meat and wheat, and eat it. Verily, I have instilled strength in it.”

ZULM IS PUNISHED

Hadhrat Mujaahid (rahmatullah alayh) narrated that once Nabi Nooh (alayhis salaam) passed by a lion. He kicked the lion. The lion lifted its head and with its paw struck the leg of Nabi Nooh (alayhis salaam). The wound pained severely. Nabi Nooh (alayhis salaam) could not sleep a wink that night due to the pain. Then he supplicated: “O Allah! Your dog has wounded me.” Allah Ta’ala revealed to him: “Verily, Allah is not pleased with zulm (injustice/cruelty) You had initiated it.”

THE ANGEL MIKAAEEL

Five hundred years after Israafeel (alayhis salaam), Allah Ta’ala created Mikaaeel (alayhis salaam). Allah Ta’ala created for him numerous faces and wings from head to feet. In every wing there are a thousand eyes. Each eye cries as a result of his affection for the sinners of the Ummat of Muhammad (sallallahu alayhi wasallam).

From every eye rolls seventy tear drops. From every drop Allah Ta'ala creates an Angel. These multitudes of Angels are called *Al-Karoobiyoona*.

When Rasulullah (sallallahu alayhi wasallam) reached the fifth Heaven on the Night of Mi'raaj, he saw these massive Malaaikeh crying for the fear of Allah Ta'ala. Hadhrat Jibraeel (alayhis salaam) said that they are called *Al-Karoobiyoona*.

“Verily, Allah has power over all things.” (Qur’aan)
“When He intends something, He says: “Be! And it comes into existence.” (Qur’aan)

THEIR TEARS

When Hadhrat Aadam (alayhis salaam) was lowered to earth, he cried profusely on the land and on the ocean. His tears on land were converted to pink carnations and on the ocean into tortoises. He had exited from Jannat from the Portal of Taubah. Hadhrat Hawwaa (alayhas salaam) cried on the land and ocean. Her tears on land became henna', and in the ocean it became pearls. She had left Jannat from the Portal of Rahmat.

The snake cried on the land and ocean. Its tears on land became scorpions and in the ocean it became crabs. It had left Jannat via the Portal of Rage.

The peacock cried on land and the ocean. On land its tears became wasps and in the ocean it became leeches. It had exited Jannat via the Portal Wrath.

Iblees also cried in the land and ocean. His tears on land became thorns, and in the ocean it became crocodiles. He had left Jannat through the Portal of La'nat (Curse).

AMPLE PROVISIONS

When Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Second Khalifah, went to Syria where he met the Commander

of the army, Hadhrat Abu Ubaidah Ibnul Jarraah (radhiyallahu anhu). He (Hadhrat Umar) saw no provisions in his home besides his sword, shield and saddlebags. Hadhrat Umar said to him: "You should acquire some other provisions as well." Hadhrat Abu Ubaidah replied: "O Ameerul Mu'mineen! This is sufficient to convey us to our graves."

A MURTAD FOR LUST

Once a buzrug visited a Christian country. There he saw a beautiful woman. He fell in love with her and asked to marry her. She said that she would marry him only if he became a Christian. The unfortunate man accepted Christianity. After he accepted her religion at the hands of priests, she spat in the face of this new 'reverend' (the buzrug who became a murtad), and taunted him: "You are ruined. You abandoned the Deen of Haqq for your lust. Now why should I not abandon the religion of baatil (falsehood) to gain everlasting felicity?" So saying, she declared her Imaan and recited: "*Ash-haduallaa ilaaha illal laahu wa ashaduanna Muhammadar Rasulullaah.*"

THE CONSEQUENCES OF THEIR ERROR

When Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwa (alayhas salaam) ate of the forbidden tree in Jannat, there were ten consequences for them:

- (1) Allah's reproach for them
- (2) They were denuded of their garments of Jannat.
- (3) Noor was snatched from them
- (4) They were expelled from Jannat
- (5) On earth they were separated for a hundred years, wandering around in search of each other.
- (6) Animosity with Iblees
- (7) Regret for their error
- (8) Domination of Iblees on their progeny

(9) The world was decreed a prison for the Mu'mineen.

(10) Hardship in the quest of earning livelihood was decreed for them.

RETENTION OF THE QUR'AAN

Narrating a Hadith, Hadhrat Ali (radhiyallahu anhu) said: "Whoever recites on his bed at the time of going to sleep following:



Will be saved from the Qur'aan slipping out of his breast (i.e. from forgetting it) by the *fadhl* of Allah."

THE WONDERFULLY BENEFICIAL SURAH

Rasulullah (sallallahu alayhi wasallam) said: "Verily, I find in the Kitaab of Allah (the Qur'aan Majeed) a Surah of 30 verses. Whoever recites it at the time of going to sleep, Allah Ta'ala will record for him (or her) 30 deeds of virtue, efface 30 of his sins and elevate him by 30 ranks. Allah will send for

him an Angel who will cover him (the reciter of the Surah) with his wings, and protect him from every (evil/harmful) thing until he wakes up (in the morning). This Surah will fight on his behalf in the Qabr (protecting him from the torments of the grave). This is Surah Mulk.”

THE ANGELS OF THE HEAVENS

The inhabitants (who are Malaaikeh) of the first heaven have the forms of a bull. Their commander is called Ismaaeel.

The inhabitants of the second heaven have the forms of horses. They are the army whose commander is the Angel, Dardiyaaeel. Their Tasbeeh is like thunder. Glittering *Noor* radiates from their mouths.

The Commander in the third heaven is Junjayaaeel. His army of Angels have the forms of birds of a great variety of colours. Every bird has 70 wings.

The Commander in the fourth heaven is Salsiyaaeel. His army of Angels have the forms of eagles. Each one has a thousand wings.

The Commander in the fifth heaven is Samkhiyaaeel. Here the Angels have the forms of small children. Each one of them is aware of seventy thousand languages (in which they recite Tasbeehaat).

The Commander in the sixth heaven is Sooryaaeel. These Angels have the form of Al-Hoorul Eeen (Damsels of Jannat). Musk emerges from their Tasbeeh.

The Commander of the seventh heaven is Beekhaaeel. His army of Angels have human forms. They perpetually seek forgiveness for Bani Aadam (i.e. human beings), and they cry when human beings die.

Some other Hadith narrations indicate other forms of Angels also inhabiting these heavens. It appears that each heaven has different forms of Malaaikeh. In addition to those mentioned

above, there are also Angels who have the forms of scorpions, humans, Hoor-e-Eeen (Damsels of Jannat), eagles, etc.

Above the seven heavens there is a wonderful creation called Karubi. They are constantly engaged in Tasbeeh. A Karubi dwarfs even the huge Malaaiakah. He has 70,000 tongues. Each tongue recites a different Tasbeeh of Allah Azza Wa Jal. The creation of Allah Ta'ala is mind boggling and unfathomable.

In another lengthy Hadith of Rasulullah (sallallahu alayhi wasallam) narrated by Allaamah Jalaaluddin Suyuti (rahmatullah alayhi) the following description of the various classes of Malaaiakah (Angels) inhabiting the different levels of the Heavens is given:

1) The first heaven (*Samaa-e-Dunya*) has been created a powerful solid structure. The inhabitants occupying this heaven are powerful beings having the form of cattle. Each one has wings. Some have two, some three and some four wings. Their number equals the number of the stars. They perpetually recite Tasbeeh, Kalimah Tayyibah and Takbeer.

2) The Angels inhabiting the second heaven are as numerous as raindrops. They are in the form of scorpions. Neither do they sleep nor pause a moment in their recitation of Tasbeeh.

3) The Angels of the third heaven have human form and they are as numerous as the grains of sand. They perpetually seek refuge with Allah Ta'ala.

4) The Angels inhabiting the fourth heaven are in the form of Hoor-e-Een (Damsels of Jannat). They are as numerous as all the leaves on all the trees. They stand in rows shoulder to shoulder. Some are in Ruku' while others are in Sajdah. Noor emanating from the Tasbeehaat which they recite permeates the heavens and the earth.

5) The Angels of the fifth heaven are twice the number of the entire animal kingdom. They have the form of eagles. They are

engaged in recording divine laws. Some are supervisors of others.

6) The Angels occupying the sixth heaven have the form of beautiful horses. They are called Hizbullaah (The Army of Allah).

7) The inhabitants of the seventh heaven are the Muqarrab Angels. They enjoy a very close relationship with Allah Ta'ala. Among them are the Angels who deliver the manuscripts of deeds. Above them are the Angels who bear aloft the Divine Throne.

Above the seventh heaven is another huge, wondrous specimen of creation known as Karubi. There are many levels among them as well.

THE FIVE INTOXICATIONS

There are five kinds of intoxication (drunkenness):

- (1) The intoxication of liquor
- (2) The intoxication of youthhood
- (3) The intoxication of wealth
- (4) The intoxication of lust
- (5) The intoxication of kings.

THE REWARD OF HONESTY

The wife of a faqeer was a very pious woman. She informed him that there was no food in the house. The faqeer went to the Haram in Makkah. In the Haram he found a purse with a thousand dinars (gold coins). The faqeer was over-joyed. He took the purse and presented it to his wife. He informed her that he had found it in the Haram.

The pious lady advised him to return to the Haraam and search for the owner. As he approached the Haram he heard a man proclaiming: "Has anyone found a purse with a thousand dinars." The faqeer responded: "Yes, I have found it." The

man said: "It is for you. You may have it, plus another nine thousand dinars." The faqeer said: "Are you jesting with me?"

The man said: "Wallah! No, I am not jesting. A man in Iraq gave me ten thousand dinars and instructed me to place one thousand in a purse and to leave it in the Haram. Then he said I should proclaim the loss. Whoever comes forward with the purse, should be given the balance of nine thousand dinars, for verily, he will be an honest man. An honest man eats and gives Sadqah."

THE SALIVA OF IBLEES

When the Malaaiakah were preparing the soil for making the body of Hadhrat Aadam (alayhis salaam), Iblees enviously observed the scene. He maliciously spat on the soil. The portion of the soil on which shaitaan had spat was used to fashion Hadhrat Aadam's navel. From this soil was also created the dog. It is for this reason that the Angels of Rahmat do not enter a home wherein there is a dog.

THE QUR'AAN

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah will elevate some people with this Qur'aan, and He will humiliate some with it."

The Sahaabah were the men who had clung to the Qur'aan in privacy and in public. They were embodiments of the Qur'aan. With the Sword, the Sahaabah planted the Standard of Islam on the hilltops of the world, and with the Qur'aan they raised the glory of Allah's Word. Thus, Allah Ta'ala honoured them. He made them the masters and rulers of the world.

Thereafter, when the Muslim Ummah discarded the Qur'aan in privacy and in public and when they enslaved themselves to the cultures of the kuffaar, Allah Ta'ala humiliated Muslims with the imposition of kuffaar domination.

THE VALUE OF SADQAH

Rasulullah (sallallahu alayhi wasallam) said:

“Every person (on the Day of Qiyaamah) will be under the shade of his Sadqah until the completion of judgement.”

“Verily, Sadqah extinguishes the Wrath of Allah, and wards off an evil death.”

THE HONOUR OF MUSLIMS

On the occasion of the Conquest of Baitul Maqdis (Jerusalem) by the Sahaabah, Ameerul Mu'mineen, Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) arrived to take possession of the prized city. On this memorable occasion he made the following memorable observation:

“Most certainly, we (the Arabs) were the most contemptible nation. Then Allah honoured us (gave us respect) with Islam.

Whenever we shall search for honour with anything other than the Object by which Allah gave us honour (i.e. Islam), verily, Allah will then disgrace us.”

THE VIRTUE OF TOLERATION

Shaikh Muhammad Ali Hakeem Tirmizi (rahmatullah alayh) had acquired his profound Knowledge of the Deen from Hadhrat Khidhr (alayhis salaam). Hadhrat Khidhr (alayhis salaam) would visit him regularly to impart the Knowledge of the Deen to him.

Once, contrary to his normal practice, Hadhrat Khidhr (alayhis salaam) had stayed away for a considerable time. Hadhrat Hakeem Tirmizi was yearning to meet Hadhrat Khidhr and was eagerly waiting for his arrival.

One Friday Shaikh Hakeem Tirmizi, dressed in his best garments in fulfillment of the Sunnah, was about to leave for the Jaami' Musjid. The maid had washed the impure napkins and soiled clothes of the children. The *najis* (impure) water

was still in the bucket. Inexplicably, in anger, she threw all the filthy water on to the head and face of Shaikh Tirmizi. He was drenched with filth. But, he did not utter a word of abuse nor displayed the slightest annoyance. He exercised superb tolerance.

Almost immediately Hadhrat Khidhr (alayhis salaam) appeared and commented: “Today my visit was prompted by your forbearance and toleration.”

Rasulullah (sallallahu alayhi wasallam) said:

“A powerful man is not one who defeats another (in a fight).

A powerful man is he who restrains his nafs at the time of anger.”

A WITTY RESPONSE

A modernist enamoured by westernism said to a *Taalib-e-Ilm (a Madrasah Student)*: “People have already reached the moon while you are still studying Bukhaari.” The Student responded: “Neither have you studied Bukhaari nor have you reached the moon. Who is now the better of us?”

DON'T BE DECEIVED BY THE STUNTS OF SATANISTS

A SISTER FROM THE U.K. WRITES:

“A Barelwi bawa from Baroda, India is presently visiting the U.K. with his retinue. Within their household they have graves which they have converted into darghas (mausoleum). Every year they have a function called urs. At this function they have people who poke needles into themselves and cut off their tongues and even the heads of people. Then with the bawa's saliva they miraculously replace the tongues and the heads.

They have come to the U.K. to raise funds for a school which will cater for Muslims and non-Muslims. Is it proper to

contribute funds (Lillah and Sadqah) for the bawa's project?" (End of letter)

ANSWER

Never commit the mistake of falling into the snare of these Satanists. Their stunts are satanically inspired. They employ satanism, magic (jadoo), mesmerism or some other kind of satanic force to demonstrate their rubbish displays which they present as 'miracles'. Remember that the criterion which distinguishes between truth and falsehood – miracles (karaamat) and satanic displays (istidraaj) is the Shariah.

If a person grovelling in bid'ah, qabar puja (grave-worship), fisq and fujoor displays seemingly 'supernatural' deeds, know that he is a Satanist. Genuine miracles (Karaamaat) are sometimes displayed by Auliya – men who meticulously follow the Shariah and whose lives are adorned with the Sunnah. Such miracles are by the permission of Allah Ta'ala.

Don't be duped by this gang of 'bawas' who fleece the ignorant masses of money under guise of the Deen. If the devil has so much power to restore the dead to life by re-joining the cut-off head of a person, then he should utilize his 'powers' to gain the funds he requires for his school of satanism. Why did he have to come all the way from India to the U.K. to collect funds when he supposedly is the master of such fabulous miraculous powers? The bawa is nothing but a fraud and a Satanist. Beware of him and his gang of Satanists.

It is HARAAM to contribute funds to this gang of shaitaani fleecers and frauds.

A WISE LADY

A stunningly beautiful woman in Basrah was married to an exceptionally ugly man. In addition to his facial ugliness, he was very old. When someone asked her: "How can you tolerate living with him?", she responded: "My husband makes

shukr for having been bestowed with the likes of me, and I make sabr for being bestowed with the likes of him. Both the Shaakir (the grateful one) and the Saabir (the tolerant/patient one) are of the People of Jannat. Should I not be contented with the decree of Allah?”

THE MOST WONDERFUL REMEDY

Rasulullah (sallallahu alayhi wasallam) said:

“Jibraeel taught me a medicine which obviates the need for any other medicine or for a physician.”

Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali (radhiyallahu anhum) eagerly asked: “And, what is that medicine? We are in need of it.” Rasulullah (sallallahu alayhi wasallam) said:

“Take some rainwater and recite on it Surah Faatihah, Surah Ikhlaas, Surah Falaq, Surah Naas and Aayatul Kursi. Each one seventy times (and blow on the water). Then drink of this water morning and evening for seven days.

I take oath by That Being Who has sent me as the Nabi with the Haqq! Jibraeel said to me: ‘Verily, whoever drinks from this water Allah will eliminate from his body every disease and protect him against all sicknesses and pains. Whoever gives it to his wife to drink, then sleeps with her, she will become pregnant by the permission of Allah. It cures the eyes, eliminates *sihr (magic)*, cures chest pains, toothache and urine stoppage, etc., etc.....” (*End of Hadith*)

COMMENT

There can be absolutely no doubt in the efficacy of this wonderful remedy prescribed by Jibraeel (alayhis salaam) by the Command of Allah Azza Wa Jal. It has been handed to the Ummah by As-Sadiq (The Truthful), Muhammad Rasulullah (sallallahu alayhi wasallam).

Its efficacy is dependent on two conditions just as the efficacy of all kinds of remedies is reliant on certain conditions, e.g. diet, dosage, etc. The two essential conditions for its efficacy is (1) Taa-at (Obedience). Abstention from sin –fisq and fujoor, and cleansing the heart from malice, etc. (2) Yaqeen – firm faith.

The ultimate result is the decree of Allah Ta’ala with which every Mu’min has to incumbently be pleased. Allah does as He wills.

PINEAPPLE! ALLAH’S WONDERFUL ALL-ROUND REMEDY

A CURE FOR COUGHS, CANCER, EAR INFECTION – STRENGTHENS THE IMMUNE SYSTEM, MANAGES BLOOD PRESSURE AND RELIEVES ARTHRITIS, ETC.

FIVE TIMES MORE EFFECTIVE THAN COUGH SYRUP

(NaturalNews) Rather than waiting a case of the sniffles out or reaching for over-the-counter cough syrup, consider fighting a cold with something that's likely already in the kitchen: pineapple.

According to studies, the tropical fruit, along with other ingredients, has been shown to be effective in proving relief to those with tuberculosis as well as those who have coughing issues such as hacking. (1)

In one case, it was shown that a mixture of raw pineapple juice, raw honey, cayenne pepper and salt helped dissolve the mucus in the lungs of tuberculosis patients. (1) In another instance, researchers found that the raw extracts from pineapple had the ability to decrease mucus five times faster than over-the-counter cough syrup and help patients recover 4.8 times faster. (1) Overall, the fruit was found to offer relief

across the board when it came to coughing symptoms, hacking in particular.

Why pineapple is an effective natural cough syrup

Pineapple is effective in helping to keep coughs at bay primarily for two reasons. The fruit contains bromelain, which is an enzyme responsible for fighting inflammation and aiding in digestion. Coupled with the fact that it also has a great deal of the mineral manganese, which aids in the formation of connective tissue and improving nerve function, and it's easy to see how it helps fight coughs and diminish mucus build-up in lungs.

According to the George Mateljan Foundation website, *The World's Healthiest Foods*, pineapple is an excellent source of vitamin C which fights free radicals and, in turn, allows airways to function more effectively. (2) "In addition, vitamin C is vital for the proper function of the immune system, making it a nutrient to turn to for the prevention of recurrent ear infections, colds, and flu," the site states. (2)

Pineapple has many other health benefits in addition to acting as a natural cough syrup. It has been shown to provide arthritis relief, help combat cancers of the breast, throat and mouth, and manage blood pressure. (3)

Studies for this article include:

(1)<http://themindunleashed.org>

(2) <http://www.whfoods.com>

(3) <http://www.organicfacts.net>

NATURAL REMEDIES

CHUCK THE DRUG-MEDICINE

Hakeem prescribed Unani potion for clogged heart arteries

1 cup fresh lime juice (kaakdi limbu)

1 cup green ginger juice

1 cup garlic juice (pink variety)

1 cup apple cider vinegar

Place all the 4 above items in a stainless steel or enamel saucepan or pot. Bring to a boil on medium heat for 45 minutes, remove from stove and let completely cool.

Now add 3 full cups of pure wild flower honey, thoroughly mix all the above items and store in a glass container in the fridge.

Take 3 dessert spoons before the Fajr Salaat

This is a 40 days course for blocked arteries.

Always follow the Sunnah for a Healthy life , .

One of the favorite vegetable Sayyidina Nabee Muhammad (sallallahu alayhi wasallam) preferred was Kalabash. (Dhodhi or Marrow)

The URDU word for dhodhi is Kaddhu

VEGETABLES

Radish was one of the vegetables Rasulullah (sallallahu alayhi wasallam) recommended. This vegetable increases appetite, clears the throat, facilitates urination and improves the complexion. Constant use of this vegetable helps in the growth of hair.

FRUIT

Of all the fruits, Rasulullah (sallallahu alayhi wasallam) relished grapes most. Medically, this fruit has been reported as the blood purifier and the body builder.

POMEGRANATE

Pomegranate is another fruit which Rasulullah (sallallahu alayhi wasallam) relished. It purifies the blood, increases potency, removes constipation, strengthens the liver, clears the throat and if eaten after meals, helps in quick digestion.

ORANGES

A good source of the anti-oxidant vitamin C which boosts the immune system. Also a reasonable source of folic acid which prevents heart disease. Their anti-ageing effect also comes from flavonoids in citrus fruit that work with vitamin c to boost immunity, strengthen blood capillaries, and act as anti-inflammatory antioxidants.

A TRUE AALIM

The home of Hadhrat Hammaad Bin Salmah (rahmatullah alayh) was extremely frugal. He flourished during the first century of Islam. In his home were the barest essentials necessary for survival. Once there was a knock at the door. Hadhrat Hammaad instructed his little daughter to see who it was. The little girl, after opening the door, said that the person was the messenger of the Khalifah, Muhammad Bin Sulaimaan Bin Abdul Malik. Hadhrat Hammaad instructed the little girl to allow him in, but to tell him to enter alone, not with a retinue.

On entering, the messenger presented a letter of the Khalifah to Hadhrat Hammaad Bin Salmah. The letter read: *“From Muhammad Bin Sulaimaan to Hammaad Bin Salmah. May Allah Ta’ala keep you with goodness and safety as He cares for His pious servants. We are confronted with a question for which we require a fatwa from you.....Was-salaam.”*

Hadhrat Hammaad instructed Muqaatil Bin Saalih Khurasaani (who was present at the time) to write on the reverse side of the letter: *“May Allah Ta’ala keep you also with goodness and safety as He cares for His pious servants.*

Verily we have seen Ulama who do not go to anyone. If you have any question then come to us and ask us. If you come to me, come alone. Do not come with your retinue and camp followers, for then I shall not be able to proffer naseehat

(advice and admonition) to you nor will I find it appropriate. Was-salaam.”

The messenger departed with the letter. Soon thereafter, there was a knock at the door. Again Hadhrat Hammaad sent the little girl to the door. The girl announced that the Khalifah, Muhammad Bin Sulaimaan was at the door. He had come walking alone. As he entered, he made Salaam and said: *“What is the matter with me? When I look at you, I am filled with awe and fear.”* Hadhrat Hammaad said: *“I have heard from Thaabit Bunaani the following Hadith of Anas Bin Maalik (radhiyallahu anhu) which he narrated from Rasulullah (sallallahu alauhi wasallam):*

“When an Aalim desires the Pleasure of Allah with his knowledge, then everything fears him. And, when he intends to accumulate wealth by means of his knowledge, then he fears everything.”

The Khalifah then posed his question: *“A man has two sons. He loves the one more than the other one, He therefore wishes to bequeath two thirds of his estate to the son whom he loves more.”* Hadhrat Hammaad said: *“May Allah have mercy on him. I have heard Anas (radhiyallahu anhu) narrating from Rasulullah (sallallahu alayhi wasallam): ‘When Allah intends to punish a man with his wealth, then, He (Allah) gives him the inclination to make an unjust bequest.’”*

Muhammad Bin Sulaimaan (the Khalifah) then presented 40,000 dirhams (silver coins) to Hadhrat Hammaad, but he declined the gift.

THE CAUSE OF THE UMMAH'S DOWNFALL AND HUMILIATION

There are a number of Aayaat (verses) of the Qur’an and Ahadith, and Ta’leem (teachings) stemming from them, which reveal the true cause of the current state of utter disgrace and humiliation the Ummah is currently wallowing in. Such Aayat

and Ahadith are generally received by us with complete indifference, uncomfortable silences, and even implicit kufr-type rejection.

The reason for such discomfort and implicit rejection is simple. Sincere contemplation and acceptance of such teachings would threaten our very own personal indulgences in the Dunya many of which are transgressions into the Haraam (forbidden) and Mushtabah (doubtful) territories of the Shariah. It would induce introspection into our own lives and the lives of those close to us. It would coerce our consciences into embarking on a thorough examination of how each one of us are personally responsible for Allah's Wrath upon this Ummah. It would lead to a bitter realisation that many of our transgressions into the Mushtabah (doubtful) domain of Allah's Shariah are not real necessities, but are dispensable luxuries that only serve to increase our attachment to the Dunya – thereby ruining our physical and spiritual health – the very anti-thesis of our purpose in this life.

However, we would much rather allow Shaytaan to divert our attention away from ourselves, the true cause of Allah's Wrath and Punishment, and instead soothe our guilty consciences by scapegoating the likes of the Kuffaar enemies of Islam, U.S.A., Israel, ruthless tyrants, earthquakes, hurricanes, droughts, etc. all of which are merely manifestations of Allah's Wrath and Punishment upon this Ummah due to our negligence and recklessness with regards to the sacred bounds of Allah's glorious Shariah.

Our minds and restricted tunnel-vision, influenced and colonized by the effects of westernism and crass materialism, allow us only to see the material causes and effects of our degradation. We desperately cling onto those reasons which we want to believe to be the reasons for our failure, whether it be military, political, technological, strategic, etc. whilst we conveniently ignore the clear, explicit words of the Creator of

all causes, effects, and means, Who revealed through Wahi (Revelation) the exact reasons for our abject humiliation.

The catastrophes and calamities that are currently afflicting the Ummah are merely a Divine Punishment from the Causer of all Causes, Allah (Azza wa jal), the Most Just, as a direct consequence of our inordinate desire to seek loopholes and ways to avoid **complete** submission to the pure orthodox Shariah.

TEENATUL KHABAAL

Rasulullah (sallallahu alayhi wasallam) said: “Every intoxicant is haraam. Verily, Allah Azza Wa Jal has pledged that He will cause the consumer of liquor to drink from *Teenatul Khabaal*.” The Sahaabah asked: “O Rasulullah! “What is Teenatul Khabaal?” Rasulullah (sallallahu alayhi wasallam) said: “The pus of the inmates of Jahannam.”

The halaalizers of alcohol should take particular note.

ISLAMIC EDUCATION FOR FEMALES

A Brother, querying the way for the Deeni education of women, says:

Question

In this day & age, where female Islamic education is necessary & males are not fulfilling their Islamic duty of educating their women, would you please:

1. Advise specifically on each of the scenarios below &
2. If any one or more of the scenarios below are Haraam, Makrooh, undesirable or not advised please advise what the alternative solution is &
3. If any of the scenarios below are permissible, in particular (B) & (C) are there any conditions attached, which if not followed would make it impermissible?

So the question is:

Is it permissible, undesirable, not advised, Makrooh or Haraam for women to attend the Masjid for:

- (A) Islamic talks WITHOUT their Mahram?
- (B) Islamic talks WITH their Mahrams
- (C) Salah WITH their Mahrams &
- (D) Salah WITHOUT their Mahrams.

If any of the aforementioned scenarios are Haraam or Makrooh, it would be very helpful if you could specify why, in the light of Shari'ah, this is the case?

Jazakallah.

RESPONSE

In this day and age, Allah Ta'ala has simplified for women the acquisition of basic Islamic knowledge necessary for their day to day life. An abundance of Islamic literature is available in English, Urdu and Arabic to cater for the Islamic education of females. The basic Waajib quota of Islamic knowledge necessary for all Muslims, male and female, is available in elementary kitaabs such as Kitaabul Imaan, Kitaabut Tahaarat, Kitaabus Salaat, Kitaabus Saun, etc., etc. All of these books are available in English. In fact, a kitaab such as Beheshti Zewer, covers far more than the Waajib requisite of Deeni Ilm. Thus, there is no excuse for any woman who refrains from educating herself at home in the sphere of Waajib Deeni Ilm.

It is not permissible (Makrooh Tahrیمی) for women to attend the Musjid for talks just as it is Makrooh for them to attend for Salaat. The same ruling applies whether they are accompanied by a mahram or not. In fact, the mahram who takes them to the Musjid is likewise a *mal-oon* just as his *mal-oonah* female.

We have published five or six books on this subject. In these books we have argued and answered the issue from all and every aspect. If you have not read these books, inform us. In fact, all these books are available on our website. All the Shar'i dalai-il have been explained.

HALAAL SLAUGHTER OF ANIMALS – HUMANE OR INHUMANE?

There is a widespread misconception amongst non-Muslims that the Islamic method of slaughtering animals is brutal, inhumane, and causes the animals to undergo torturous pain. This misconception is also held by modernist ‘Muslims’ who entertain doubts regarding the wisdom, efficacy, and mercy inherent in the Islamic sacred method of slaughtering as commanded and practised by the Prophet (sallallahu alayhi wasallam). Furthermore, the misconception is given impetus by the widespread practice of so-called ‘Halal’ food authorities certifying or implementing an abominable, hybrid system consisting of foreign and brutally barbaric systems of slaughter adopted from the West, coated with a thin facade of rituals that are supposedly Islamic – all designed to facilitate for the carrion-addicted Muslim masses their self-serving deception that the diseased end-product of this mutated system is Halaal.

Dr. Temple Grandin is recognised widely in the western world as the world’s leading expert on humane methods of animal slaughter. She has practically devoted her life to researching, designing, and experimenting on equipment and methods aimed at improving the conditions in which animals are reared, and the manner in which they are slaughtered. Having observed literally thousands of animals undergoing slaughter through various methods, over a period of decades, her observations can be said to carry some weight, at least according to the emphasis placed on empiricism by modern science. Her observations regarding the Jewish Kosher system of slaughter, many aspects of which are similar to the Islamic system, are worth noting here – primarily for the benefit of both sincere non-Muslims who are open-minded to a truth that may run against what they wish to believe in, and for the benefit of the growing number of non-Muslims pretending to

be Muslims who should not be in need of scientific facts to be convinced of the superiority of Islamic laws.

Describing the initial, complete lack of reaction exhibited by animals after having been subject to the Jewish Kosher method of slaughter, Dr Temple Grandin states:

“The author (i.e. Temple Grandin) designed and operated four state-of-the-art restraint devices that hold cattle and calves in a comfortable upright position during kosher (Jewish; Fig 3) slaughter. To determine whether cattle feel the throat cut, at one plant the author deliberately applied the head restrainer so lightly that the animals could pull their heads out. None of the 10 cattle moved or attempted to pull their heads out.”

Dr. Grandin goes on to mention that such is the calmness and unawareness of the cattle of its throat having been cut, that even tapping its head or face have been observed to elicit a far greater reaction:

“Observations of hundreds of cattle and calves during kosher slaughter indicated that there was a slight quiver when the knife first contacted the throat. Invasion of the cattle’s flight zone by touching its head caused a bigger reaction. In another informal experiment, mature bulls and Holstein cows were gently restrained in a head holder with no body restraint. All of them stood still during the cut and did not appear to feel it.”

She does admit that this did surprise her initially:

“...when I’ve seen shechita on a cow done really right by a really good shochet, the animal seemed to act like it didn’t even feel it – if I walked up to that animal and put my hand in its face I would have got a much bigger reaction than I observed from the cut, and that was something which really surprised me.”

Dr. Grandin observes that even when the onset of unconsciousness is delayed, there is still no sign of distress discernible:

“Cattle do not appear distressed even when the onset of unconsciousness is delayed. Pain and distress cannot be determined by measurements such as an electroencephalogram. Behavioral observations, however, are valid measures for assessing pain. The author has observed that cattle appear unaware that their throat is cut. Investigators in New Zealand have made similar observations. Immediately after the cut, the head holder should be loosened slightly to allow the animal to relax. The author also has observed that after the head restraint is released, the animal collapses almost immediately or stands and looks around like a normal, alert animal. Within 5 to 60 seconds, cattle go into a hypoxic spasm and sensibility appears to be lost.”

Unfortunately as a result of the acute prevalence of unislamic and foreign systems adopted widely by Muslims today, tolerated and given the stamp of approval by evil modernist scholars (Ulama-e-Soo) dictated by pecuniary and stomach-related motives, Dr. Grandin appears never to have witnessed the proper Islamic system of slaughter. Her observation of what she mistakenly deemed to be the Islamic method, is particularly damning and representative of Muslims today who have adopted an abominably mutated, hybrid system of unislamic practices coated superficially with a few Islamic rituals:

“The design of the knife and the cutting technique appeared to be critical in preventing the animal from reacting to the cut. In kosher slaughter, a straight, razor-sharp knife that is twice the width of the throat is required, and the cut must be made in a single continuous motion. For halal (Muslim) slaughter, there are no knife-design requirements. Halal slaughter performed with short knives and multiple hacking cuts resulted in a vigorous reaction from cattle. Fortunately, many Muslim religious authorities accept preslaughter stunning. Muslims should be encouraged to stun the cattle or use long, straight,

razor-sharp knives that are similar to the ones used for kosher slaughter.”

What Dr. Grandin does not realize, through no fault on her part, is that the true Islamic system is restricted and governed by far more rules than any other method of slaughter in the world. Just as Muslims today have abandoned Islamic values and rules in every sphere of life, primarily in the name of modernisation, so too have they replaced the Islamic system of slaughter with the brutal hybrid system in vogue everywhere.

At this point, it is worth mentioning just a few of the Islamic rules defined in detail by the Fuqaha (classical Islamic jurists of the 4 accepted schools of thought in Islam) over a millennium ago, which have been abandoned completely by Muslims today. These integral requisites of the Islamic system include ensuring that: (1) The animal is reared from birth in the most humane and comfortable environment. Any distress or pain caused to the animal at any point in time is completely forbidden. (2) The tender and gentle treatment must continue right up till the time of the slaughter. The animal must be completely unaware of the slaughter. (3) The animal is fed and given water to drink prior to the slaughter. (4) The knife must be exceedingly sharp and suitable for the purpose. (4) The knife must never be sharpened in the presence of the animal. (5) The slaughter of one animal must never take place in the presence of another animal. Even the blood left over by one animal should never ever be visible to another animal. (6) The recitation of the Tasmiya (and Durood Shareef) must take place which exercises a calming effect on the animal. (7) The one who slaughters the animal must be known to be a righteous (Aadil) person who can be trusted with the animals. And there are many more incumbent requirements of the Islamic system, all of which contribute to the smoothness of the process, and ensures that at no point in time does the animal have any opportunity to get agitated.

Dr. Grandin does observe that animals without visible signs of agitation prior to the slaughter lose sensibility and collapse more quickly:

“Observations by the author indicated that near immediate collapse can be induced in over 95% of cattle if the ritual slaughterer makes a rapid, deep cut close to the jawbone. Further observations indicated that calm cows and bulls lose sensibility and collapse more quickly than cattle with visible signs of agitation.”

After having observed a Jewish Kosher plant that failed to abide by the code which governs their slaughter, Dr Grandin states that fault should not be attributed to the method of slaughter. Rather, criticism should be directed at those who are guilty of abandoning the compulsory requisites of the particular method of slaughter:

“I thought it was the most disgusting thing I’d ever seen. I couldn’t believe it. I’ve been in at least 30 other kosher slaughter plants, and I had never ever seen that kind of procedure done before. ... I’ve seen kosher slaughter really done right, so the problem here is not kosher slaughter. The problem here is a plant that is doing everything wrong they can do wrong.”

Dr. Temple Grandin’s conclusions based on extensive real-life tests and observations are corroborated by other experts who have had a similarly extensive experience in this field. For example, Professor Harold Burrow of the Royal Veterinary College states:

“Having witnessed the Jewish method carried out on many thousands of animals, I am unable to persuade myself that there is any cruelty attached to it. As a lover of animals, an owner of cattle and a veterinary Surgeon I would raise no objection to any animal bred, reared or owned by me being subjected to this method of slaughter.”

The results of a scientific study on the Halaal slaughter method carried out some years ago by a team headed by Professor Wilhelm Schulze of Hanover University, also then the Director of the University of Veterinary Medicine of Hanover, matches in virtual exactitude Dr Grandin's independent conclusions, and serve as further corroboratory evidence of the lack of pain experienced by animals that undergo the true Islamic method of slaughter with all its compulsory requirements abided by. The study named, "Attempts to Objectify Pain and Consciousness in Conventional (captive bolt pistol stunning) and Ritual (HALAL, knife) Methods of Slaughtering Sheep and Calves" involved surgically implanting electrodes into various points in the skull of 17 sheep and 10 calves to enable measurements of impulses from the cerebral cortex. EEG (electroencephalograph) readings from this method give accurate measurements of the levels of brain activity and consciousness of the animals.

After a swift, deep incision with a sharp knife on the neck of the animals, there was no change to the EEG reading initially, confirming the fact that animals are completely unaware of being cut during and after the slaughter incision. Within a time-scale range of 4-10 seconds the EEG reading dropped significantly indicating a state of complete unconsciousness – a reading that is similar to that registered by an animal in deep sleep. A zero reading of the EEG, indicating a state of virtual brain inactivity (total unconsciousness and insensibility), was recorded no later than 23 seconds for all the animals (13 seconds for the sheep).

Only after the zero reading was registered and the brain currents had stopped, did regular convulsions and cramps occur in the animals. This is the phase which is most aesthetically unpleasant to the onlooker and can give the erroneous impression to the uneducated that the animal is

reacting from distress. In all the tested animals convulsions occurred only after deep unconsciousness had set in. Dr Grandin's observations independent to this study also confirm this fact.

In fact, the accepted scientific explanation behind convulsions confirm the fact that the animals are completely unconscious when this phase occurs. Convulsions occur due to the sudden shortage of oxygen to the brain which triggers the muscles of the body to contract vigorously and squeeze out blood from the tissues into the central circulation system to be sent to the brain. Since the venal and arterial connections to the brain have been severed, the pumped blood never reaches its intended destination, thus starving the brain further and intensifying the state of unconsciousness. These convulsions act as the most powerful and efficient means through which the maximum amount of blood is expelled from the body, which in turn induces, in the most rapid manner possible, transition from a complete state of unconsciousness to death.

People who undergo epileptic fits undergo similarly violent convulsions, when the brain deprived of oxygen triggers the same process that ostensibly gives the impression of pain and distress. Such people who experience fits can confirm the total absence of pain sensation and even memory of their violent convulsions, even though they may have sustained injuries due to the body falling and writhing about.

Life experiences of humans also confirm the fact that unexpected injuries, even serious ones, can occur without the person feeling any pain initially, despite the terribly gruesome scene that may ensue. It is fairly common for victims of knife wounds, for example, to be completely oblivious to the fact that they've been fatally wounded, until sometime later. In fact, there are numerous instances of people who have managed live to tell the tale after having been inflicted with a sudden clean cut to throat, and who describe being completely

unaware of the fatal injury before passing out suddenly and regaining consciousness much later. The only sensation usually felt is that of a warm liquid flowing rapidly down one's chest. To cite one example that can be easily verified online, Mr Mark Wells had his throat slit in an attempted murder which was reported in newspapers a few years ago. He recalls feeling no pain whatsoever, despite the obviously gory scene that would have been observable to any onlooker. Only after having looked in the mirror and witnessed the horrific state of his body did he say panic set in: *"All I felt was a warm feeling coming down my throat all of a sudden. I thought it was just a nick. I stood up and looked in the mirror and there was all this flesh hanging down. That's when I freaked out."* The next thing he remembers is waking up in a hospital *"with cops all around me"*.

The process of bleeding itself is pain-free as can be confirmed by any blood donor. Furthermore, modern science confirms the fact that very heavy bleeding starves the brain of oxygen and induces unconsciousness rapidly. The onset of convulsions akin to fits, signals a state of complete unconsciousness.

Another point to bear in mind is that animals in the wild invariably die violent and/or ostensibly painful deaths whether by falling prey to other animals, through contracting disease, experiencing accidents, starvation etc. Very rarely does an animal in the wild die purely due to old age. Rather, as an animal approaches old age, it becomes an easier target for predators or competitors, and more prone to disease and accidents. Furthermore, the extremely negligible number of animals that may die of natural causes (if we discount predators, disease, etc. as 'natural causes'), or are domesticated as pets, pass away in a manner that appears painfully slow and gradual.

The detailed rules and restrictions set out by the Fuqaha (classical Islamic jurists) on rearing animals and slaughtering provide the most humane conditions in which an animal can live, breed, and pass away. Much to the chagrin of modernist Muslims today, these detailed rules and restrictions form a huge obstacle to commercializing a sacred process which is inherently slow, dignified, and humane. The compromise of Islamic rules approved by modernist scholars today in an attempt to mass-commercialize the sacred Islamic process renders the resultant system completely unIslamic, regardless of the few rituals that are superficially added in order to dupe the Muslim masses. Just as modernists in the name of ‘updating’ Islam for the modern age have bypassed the categorical rulings of the Fuqaha in every other sphere of life, so too have modernists abandoned the detailed restrictions and guidelines which govern the Islamic sacred process of rearing and slaughtering animals.

The Muslims masses who have adopted a way of life that is the very antithesis of the Islamic selfless spirit, and which revolves around brazen selfishness, unbridled fulfilment of their desires, and gratification of their gluttonous appetites, are no less culpable than the evil modernist scholars (Ulama-e-soo’) who give sanction to the brutal systems of ‘halaal’ slaughtering prevailing everywhere.

Every minute detail of all spheres of life governing the Islamic way of life has been defined by the Fuqaha over a millennium ago. These rules represent the way of the Prophet (sallallahu alayhi wasallam) and are immutable and unchangeable, no matter how incompatible or unpalatable they may appear to Muslim brains colonized by the west in this age of crass materialism and commercialization. Effecting changes to any of the rules set by the Fuqaha, in the name of modernisation, westernism, or any other foreign system, renders the end-product completely alien to Islamic teachings.

A DEEP OCEAN

Hadhrat Luqmaan (alayhis salaam), admonishing his son, said: "O my son! This world is a deep ocean. Many have drowned in it. Let the fear of Allah be your ship in this ocean; let its cargo be Imaan in Allah, and let its sails be Tawakkul (Trust) in Allah. Perhaps then you will be saved. But I do not see you being saved (from this dunya)."

THE UMMAH'S DESTRUCTION

Worldly deprivation in any field whatsoever is never a disadvantage nor harmful for the Ummah. The less of the world possessed by the Ummah, the better it is for the Muslimeen. Worldly wealth has destroyed the Ummah. Rasulullah (sallallahu alayhi wasallam) said: *I take oath by Allah! I do not fear poverty for you. However, I fear that the world will open up its treasures for you. You will then vie with one another to gain it just as they (the Yahood and Nasaara) had competed before you. It will destroy you just as it had destroyed them.*"

Thus, the destruction of the Ummah was initiated by the massive wealth and treasures which flowed into the coffers of the Ummah with the political rise of the Ummah, and with the discovery of oil, this Ummah, especially the Arab component, has been utterly demoralized and destroyed.

If ever the oil reserves of Muslim countries are depleted, it will be one of Allah's greatest bounties for this Ummah. Barren deserts dotted with oases are best suited for this Ummah. In worldly frugality, austerity and poverty is the strength of this Ummah – its physical, moral and spiritual strength.

DIVINE MYSTERY

Once in bygone ages a Nabi walking along the sea shore, observed a fisherman. While casting his net into the sea, the fisherman recited: *'Bismillaah! (In the Name of Allah!)*. When he retrieved his net, there was not a single fish. The Nabi walked on and came by another fisherman who said: *'In the name of shaitaan!'* When he cast his net into the water. Soon he retrieved his net full of fish. The fisherman had to bend backwards while hauling the net due to the weight of the fish.

The Nabi supplicated: "O my Rabb! Everything is in Your control. Unravel this mystery for me." Allah Ta'ala commanded the Angels: "Reveal to My servant the abodes of these two fisherman." When the veil of mystery was uplifted and he saw the lofty and honourable station (in Jannat) of the first fisherman, and the abode of humiliation and punishment (in Jahannum) of the second fisherman, the Nabi exclaimed: "O my Rabb! I understand. I am satisfied."

Our created minds with their finite understanding are unable to fathom divine mysteries. The Mu'min should therefore never doubt in any of the decrees of Allah Azza Wa Jal. Always say: Allah knows best.

JAAH (NAME AND FAME)

Those who hanker after jaah (i.e. name and fame) are perpetually imprisoned by fears of the opinions others have of them. They are always concerned about losing any of their followers. They fear criticism. They fear doing something which will displease others. This applies especially to the mashaikh (spiritual mentors) of the present age. They do not want any of their mu'taqideen (followers / mureeds or those who have confidence in them) to become the Mu'taqid (follower) of someone else. (Maulana Ashraf Ali Thaanvi)

(That is, they are offended if any of their mureeds initiate an islaahi relationship with another shaikh. A true shaikh will not

take offence if any of his mureeds terminate his relationship and accepts another shaikh as his guide).

THE DANGEROUS CONSEQUENCES OF DISRUPTING THE MENSTRUAL CYCLE

The monthly menstrual cycle is a creation of Allah Azza Wa Jal designed to expel injurious and harmful filth, impurities and poisons from the female human body. Any interference to disrupt this natural cycle is fraught with serious health consequences. Many of the sicknesses from which women suffer could be attributed to their satanic interference in the natural creation of Allah Ta'ala. Such shaitaani interference is termed in the Qur'aan Majeed, *Taghyeer khalqillaah (changing the natural creation of Allah)*. The Qur'aan attributes this evil practice to shaitaan.

The following is a report on the dangerous consequences of disrupting the natural menstrual cycle with haraam, poisonous pills and medication.

PAINFUL DEATH CAN BE THE CONSEQUENCE

“Recently this past week, Nicole Dishuk (age 31 ...newly graduated student with a doctoral degree about to start her new career as a Doctor...) was flown into a nearby hospital, because she passed out.

They found a blood clot in her neck, and immediately took her by helicopter to the ER to operate. By the time they removed the right half of her skull to relieve the pressure on her brain; the clot has spread to her brain causing severe damage.

Since last Wednesday night, she was battling. They induced her into a coma to stop the blood flow, they operated 3 times... Finally, they said there was nothing left that they could do...

They found multiple clots in the left side of her brain... The swelling wouldn't stop, and she was on life support.

She died at 4:30 yesterday. She leaves behind a husband and a 2yr old Brandon and a 4yr old Justin... The CAUSE of DEATH – they found was a birth control she was taking that allows you to only have your period 3 times a year...

They said it interrupts life's menstrual cycle, and although it is FDA approved...shouldn't be – So to the women – I ask you to boycott this product and deal with your period once a month – so you can live the rest of the months that your life has in store for you. Please send this to every woman you know – you may save someone's life...Remember, you have a CYCLE for a reason! For Your Information: The name of this new birth control pill is Lybrel. If you go to <http://www.lybrel.com>, you will find at least 26 pages of information regarding this drug. The second birth control pill is, Seasonique. If you go to the website of <http://www.seasonique.com>, you will find 43 pages of information regarding this drug. The warnings and side effects regarding both pills are horrible."

WHY DO WE ABSTAIN FROM AMR BIL MA'ROOF?

Why do the Ulama abstain from *Amr Bil Ma'roof Nahyi anil Munkar* (Commanding righteousness and prohibiting evil)? Answering this riddle, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said: "We have agreed amongst us to love the world. Thus, we abstain from commanding each other with goodness and prohibiting from evil. Be assured that Allah Ta'ala will not leave us (to go unpunished for this treachery)."

"LIKE DOGS"

The dictum, 'fighting like dogs' depicts the effect of man's covetousness. Inordinate greed and desire for worldly wealth

and fame blind his intelligence, and he degenerates to the level of dogs fighting over a bone. Hadhrat Ali (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: *"When people begin despising the Fuqara, when they vie with their worldly mansions, and when they fight like dogs for the acquisition of wealth, then Allah Ta'ala afflicts them with four calamities: (1) Drought (2) Tyrannical rulers who will oppress them (3) Treachery of the ministers of the rulers (i.e. of the civil service), and (4) The assignment of power to their enemies."*

LUXURY AND EXTRAVAGANCE

Someone asked Hadhrat Hasan Basri (rahmatullah alayh): "What do you say about a man to whom Allah Ta'ala has bestowed abundant wealth – he gives munificently in charity and with it he maintains family ties? Is it valid for him to enjoy his wealth (for luxuries)?" Hadhrat Hasan replied: "No! Even if he possessed the entire world, it would not be lawful for him to spend except for that which is absolutely necessary, and he sends it ahead for the day when he shall be in need of it (the Day of Qiyaamah)."

Possession of an abundance of halaal wealth is not a licence for extravagance and unfettered indulgence in even permissible luxuries. The avenues for spending in the Path of Allah are innumerable. The objective of wealth is not for amassing and hoarding, but to dispose of it constructively to build up your capital in the Akhirah. Every unnecessary expenditure, be it for the acquisition of a lawful luxury, will prove to be a calamity in the Hereafter.

ENTERING JANNAT WITHOUT RECKONING!

Rasulullah (sallallahu alayhi wasallam) said:

”For him who strives to fulfil the needs of a brother Muslim, Allah rewards him with 70 good deeds for each step and wipes out 70 sins as long as he engages in this effort. At the end of the effort he is as sinless as the day his mother gave birth to him. If during his effort to fulfil the needs (of the Muslim) he dies, he shall enter Jannat without reckoning.” Rasulullah (sallallahu alayhi wasallam) said: *“Your wealth is what you have sent ahead (of yourself for the Akhirah).”*

AMR BIL MA’ROOF

Addressing the Sahaabah, Rasulullah (sallallahu alayhi wasallam) said:

“Today you are on a clear Law from your Rabb. You command goodness, prohibit evil and wage Jihad in the Path of Allah. Afterwards there will develop in you two intoxicants: the intoxicant of (the love for) luxury, and the intoxicant of jahl (ignorance). You will then be diverted from that (clear Law). The love of the dunya will then become rampant among you. When this will be your condition, you will abstain from commanding goodness and from prohibiting evil. You will no longer wage jihad in the Path of Allah. At that time the one who proclaims the Kitaab and the Sunnah in private and public, he will be among the As-Saabiqoon Al-Awwaloon (i.e. he will have the status of the illustrious Sahaabah who participated in the Battle of Badr).” – Hadith

THE QUR’AAN REJECTS INTERFAITH

While Interfaithers are required by the articles of faith of the interfaith religion to offer patient audience to the propagation of kufr and shirk, the Qur’aan Hakeem commands Muslims to state the Haq without the slightest ambiguity. Allah Ta’ala commanded Rasulullah (sallallahu alayhi wasallam):

“Say: ‘O people! If you are in any doubt regarding my Deen, then (know) that I do not worship those (deities) which you

worship besides Allah. But, I worship Allah Who will give death to you, and I have been commanded to be among the Mu'mineen.” (Aayat 104, Surah Yoonus)

There is no compromise with kufr and shirk. The Interfaith movement's fundamental position is that all religions and beliefs are on par and that no religion is the absolute truth, hence kufr, shirk, idolatry and atheism have to be tolerated and not criticized. Muslim interfaithers should take lesson from the numerous Qur'aanic verses which categorically reject the interfaith exercise. Those who offer an amenable ear to allow it to be dinned with kufr propagation do so at the peril of their Imaan.

THE DARK CLOUDS OF ALLAH'S ATHAAB ON THE HORIZON

BEWARE! TAKE LESSON! HEED THE WARNING!

The so-called “xenophobic” anarchy, violence, killing, looting and plundering racking and wrecking the country are not spontaneous and aimless accidents. The “xenophobic” label is a canard. While there are ostensibly sinister motives underlying the anarchy, it is not our intention to waste time discussing issues which only divert the minds of Muslims from the Real Cause of these events. Dilating on the ostensible earthly causes of the pandemonium to Muslims should be like imparting an academic discourse on the geological causes of earthquakes, tsunamis, hurricanes, etc. at the time when we are trapped within the vortex of such disasters.

It is of utmost importance for Muslims to understand and accept that just as natural disasters are the *Athaab* (*Punishment*) of Allah Azza Wa Jal, so too, the rampages and anarchies of the kuffaar, and kuffaar domination over Muslims

are the *Athaab* of Allah Azza Wa Jal. The Qur'aan and Ahaadith state this fact with emphasis and clarity. Denial of this reality is kufr.

For their own safety, Muslims should sit up, open their eyes and ears, and heed what is happening in so close proximity to us. The Durban plundering, *fitnah* and *fasaad* currently underway, should harshly and rudely awaken the Muslim community from their slumber of lethargy and stupor of gross transgression, immorality – *fisq* and *fujoor* in which both the masses and the Ulama are seeped and lost. Allah Azza Wa Jal is alerting us with Signs of things to come. Ignoring these signs will be at the peril of such horrors which can be better imagined than described. Reflect on the consequences of mob violence unleashed on a community of sitting ducks – vile, evil, immoral, arrogant Muslims who are currently indulging in orgies of flagrant and rebellious transgression and scoffing rejection of the Shariah.

A SPECIAL WARNING FOR THE ULAMA

Rasulullah (sallallahu alayhi wasallam) has warned us: Abandon *Amr Bil Ma'roof Nahy Anil Munkar*, Allah Azza Wa Jal will then impose on us such cruel tyrants who will show no mercy to our little ones, and no respect for our elders. At such a time of *Athaab*, the 'pious' will make duas, but their duas will be rejected, not answered.

Nothing will avail once the Divine Axe falls on the neck of this Muslim community. There will be no police to protect us – no army – no law and order. It will be destruction, pillage, plunder, rape and total *fitnah* and *fasaad* –an unstoppable deluge of Divine *Athaab* and misery, the consequences of our own immoral and rebellious villainy in which this Ummah is today drowned.

The TV molvis, the radio molvis, the carrion halaalizers, the 'shariah' board riba halaalizers of the riba banks, the molvi halaaizers of haraam pictures, the molvis who conceal the Haqq, the molvis who abstain from *Amr Bil Ma'roof Nahy Anil Munkar*, the molvis who participate in kufr interfaith exercises, the molvis who in their drunken stupor organize haraam soccer teams in the name of Islam, the swines who swop 'wives', the molvis who halaalize *lahw-la'b*, and the Muslim masses who recklessly indulge in *fisq and fujoor* should heed and take lesson from the current state of violence and killing.

There is still time for *Istighfaar and Taubah*. But a precondition of a valid Taubah is abandonment of the evil in which we are indulging. Don't soothe your conscience like morons, searching for any scapegoats to whom the *fitnah and fasaad* could be attributed. Attribute it to our own villainous rejection of Allah's Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam).

Bootlicking and trying to appease the marauders will not help. It is only Istighfaar, Taubah and obedience to Allah Ta'ala which can save us from His Athaab. If we fail to heed Allah's Warning signs, our brains will lapse into a sickening state of panic, fear, helplessness and hopelessness. The consequences for Muslims are too horrible for meditation. Remember and understand well that Allah Azza Wa Jal Alone is the Director and Operator in the universe. He is the Primary Cause for even the movement of an insect in the darkness of the earth and for the movement of an atom. He sums up His total control and command in the aayat:

"And, by Him are the Keys of the Ghaib. No one, but He knows it. He knows what is in the earth and in the ocean. And, not a leaf drops (from a tree) but He is aware of it. There is not a seed in the darkness of the earth nor anything moist or dry, but it is recorded in a Clear Book."

Reflect on this gracious Aayat silhouetted in the background of all the anarchy taking place, for Allah Azza Wa Jal says: “*And only the people of intelligence heed lesson.*”

Have mercy on yourselves, O Muslims! Look at the disasters overtaking Muslim communities all over the world. We are no exception. We have not been chosen for safety. With the all-embracing fitnah, fisq, fujoor and moral filth in which we are sinking, there is only disaster in store for us. Our Ulama and modernist self-styled reformers are all barking up the wrong tree. All have failed to diagnose our disease, hence no one is able to prescribe the remedy for effective cure. Yet, the disease, its consequence and its remedy are all explained with clarity in the Qur’aan and Ahaadith.

A SPECIAL WARNING FOR THE LEWD MUSLIM WOMEN

Sisters should understand and remember that Allah’s punishment is commensurate to the gravity of the transgression. Your immoral indulgence in the public domain, your rubbing shoulders rudely and immorally with males in the public sector, your addiction to cell phone pornography, your haraam zina pleasure derived from the satanism of media such as facebook, your abandonment of *Haya*, your roaming in the malls, your prowling in the streets, your haraam participation in haraam wedding functions and other merrymaking parties and functions, etc. will enact Allah’s *Athaab* commensurate to the flagrant shamelessness and lewdness you are displaying in your drunken stupor of crass *nafsaaniyat*.

What happened to Muslim sisters in Bosnia, in India, in Kashmir, in Burma and in other places when the wild beasts – human filth – ran amock, pillaging and plundering? Reflect and try to understand that tomorrow this self-same fate may

descend on you if you continue with your reckless *fisq* and *fujoor*.

MAY ALLAH TA'ALA HAVE MERCY ON US.

HUFFAAZ! DO YOURSELVES A FAVOUR

The quality of *Hifz* of present-day Huffaaz is truly lamentable. Throughout the country where the Huffaaz recite in Taraaweeth, a sad mockery of the Qur'aan and the Taraaweeth takes place. The recitation of the Huffaaz in general is putrid and spiritually nauseating. It is an insult to the sacred institution of *Hifz* to describe these Ramadhaan 'huffaaz' as *Haafizul Qur'aan*..

During the daytime, despite spending considerable time revising a couple of rukus' which will be recited in a couple of raka'ts, their recitation is cluttered with errors of a variety of kinds. The speed with which they recite betrays the great deficiency in their 'hifz'. The speed furthermore makes a massive mockery of the Ibaadat of Salaat.

While there are exceptions to this abominable state of affairs, they are rare. The majority of the so-called 'huffaaz' are not true *haafizul Qur'aan*. When a student would come to visit Hadhrat Masihullah (rahmatullah alayh) and if in response to his query he said that he was a *haafiz*, Hadhrat would ask: "*A Ramdhaani hafiz or a Haafizul Qur'aan?*"

A "*Ramdhaani hafiz*" is the kind of chap who is the Imaam in a couple of raka'ts of Taraaweeth and acquits himself in the manner described above. The entire year he remains oblivious of the Qur'aan Majeed. During Ramadhaan he suffers during the daytime swotting the couple of Rukus he is supposed to recite in Taraaweeth. He is not a true *Haafiz*. On the other hand, a *Haafizul Qur'aan*, is a *Haafiz* who has the Qur'aan Majeed inside his heart, in his mind, and on his tongue and finger tips. He is a true Guard of the Qur'aanic text.

A Haafiz of the Qur'aan should make it his incumbent duty to recite the entire Qur'aan in his daily Sunnat and Nafl Salaat throughout the year. The Sunnat and Nafl Salaat attached to the Fardh Salaat, Tahajjud, Ishraq, Dhuha, Tahyatul Wudhu, Tahyatul Musjid, Awwaabeen, etc. offer him ample opportunity to revise and solidify his Hifz every day of the year. But, the so-called huffaaz, rush through their daily Salaat reciting the short Surahs. In addition to this, the Haafiz should recite at least 10 Juz daily. From the 24 hours he has to devote only about 3 and half hours which he could spread over the entire day and night. If the hafiz does not adopt this or a similar system it is obvious that the Qur'aan Majeed will slip from his memory.

Another factor of vital importance is that indulgence in sin and futility adversely affects Hifz. A haafiz who does not inculcate Taqwa will increasingly tend to forget his Hifz. The Qur'aan does not coexist with a heart contaminated with evil. The Qur'aan is pure noor which can coexist only in a heart which glitters with noor.

PREPARATION OF THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala had created Muslims for the Aakhirah. This earthly life is a temporary sojourn which should not be allowed to divert our focus from the Aakhirah where our everlasting abode of happiness is.

In fact, Allah Ta'ala has set into operation the arrangement for our departure from this earthly abode from the very day we are born into this world. Our Janaazah preparations commence almost immediately after birth. When a person dies, it is observed that his/her Janaazah Salaat is without Athaan and Iqaamah, yet these rites are usually for Salaat. The day the child is born, Athaan and Iqaamah are recited in his/her ears, but there is no Salaat accompanying these rituals.

ISTIKHFAAF

The most precious treasure that we possess is Imaan. But it should be understood that this most precious treasure is extremely delicate and can be quickly eradicated by thoughtless acts and attitudes. Among such dangerous acts and attitudes which efface this most precious treasure is *Istikhfaaf*.

Istikhfaaf literally means ‘to make light of’, ‘to view with disdain’. In the meaning of the Shariah it is the attitude which makes light of any tenet, teaching and belief of Islam regardless of the *Fiqhi* classification. If even a *Mustahab* act or an act which is of a lesser degree than *Mustahab*, is dismissed with the attitude of *Istikhfaaf*, it will be kufr – such kufr which effaces Imaan. Hence, the Fuqaha have ruled: “*Miswaak is Sunnah, but to reject it is kufr.*”

Nowadays so much *Istikhfaaf* is committed with the teachings of the Deen, which leaves no doubt in the effacement of Imaan. Mockery with Hijaab, the beard, Islamic dress, etiquettes of eating, etc., etc. is a clear attitude of *Istikhfaaf* which eliminates Imaan.

When viewing the alarming and widespread attitude of *Istikhfaaf* in today’s Ummah, there is no surprise in Rasulullah’s pronouncement that “*of every 1000 of his Ummah, one will enter Jannat*”. This dangerous disease of *Istikhfaaf* is so endemic nowadays that we find numerous molvis and sheikhs also committing this fatal sin.

When a Muslim perpetrates *Istikhfaaf* with any order or institution of the Shariah, he implies preference for the system of the kuffaar. The disdain which he feels for the Islamic institution constrains him to elevate the kuffaar system and to propagate its superiority and necessity. It is on this basis that Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) and our Akaabir Ulama issued the fatwa of kufr regarding the

kuffaar system of slaughtering animals. The attitude of preference for the kuffaar system and the total abandonment of the Islamic system are the effects of *Istikhfaaf* which in turn are the products of monetary greed. It is the lust for money which has blinded the bodies which halaalize haraam carrion meat. May Allah Ta'ala save us from the disaster of kufr.

GARBAGE PAPERS DEFILING THE MUSAJID

Most Musjid foyers around the country are defiled with a glut of garbage papers and pamphlets with little Deeni content. In fact some papers propagate unadulterated kufr and western immorality. Haraam pictures, commercial advertising, propagation of un-Islamic ideas, etc. are prominent features of almost all the garbage papers cluttering and littering the Musjid foyers. Teachings and practices of Islam are berated by way of fanciful and totally baseless (baatil) interpretations. Instead of proclaiming the pure Shariat of Islam and the, Sunnah of Rasulullah (sallallahu alayhi wasallam), most of these garbage papers with their Haraam pictures, deviation, bid'ah and kufr corrupt the thinking of unwary and ignorant Muslims and defile the sanctity of the Musajid.

It is the Waajib duty of Musjid trustees and the Imaams to remove all such haraam papers and to prevent the Musjid from being misused for the propagation of kufr and for commercial advertising. The Musajid are only for ibaadat. They are not erected to cater for the nafsaniyat of deviates, and miscreants. Guarding the purity and sanctity of the Musjid – The Houses of Allah Ta'ala – is the incumbent obligation of trustees and the Imaams.

THE BLOOD OF A MISCARRIAGE

(1) If the foetus has developed any human part, e.g. hand, finger, nail, hair etc., it will be a child in terms of the Shariah. The blood resulting in this miscarriage will be nifaas. Salaat and Saum (fasting) are prohibited in this state and all the ahkaam (rules) regarding a normal nifaas will apply in this case.

This foetus will be given ghusl, wrapped in a cloth without observing the masnoon kafan method, and buried (dafan) in the normal masnoon way. However, Janaazah Salaat will not be performed.

(2) If the foetus has not developed any human part, it will then not be a child in terms of the Shariah. In this case there is no ghusl, no kafan and no dafan (normal burial) for it. However, since it is part of the human body, it will merely be buried underground and not discarded as waste as is the practice of the kuffaar.

In this case the blood resulting from the miscarriage is not nifaas. It may either be haidh or istihaadhah. In order to determine what it is, the following facts have to be established.

(a) The number of pure days between the last haidh period and the miscarriage.

(b) The number of days blood of the miscarriage lasts.

If fifteen days of purity or more passed between the last haidh and the miscarriage and the blood of this miscarriage continues for three full days (72 hours) after the miscarriage, then this blood of the miscarriage will be haidh. In this case all rules pertaining to haidh will apply.

If any one of the above two conditions is absent, the blood of this miscarriage will not be haidh, but will be istihaadhah. All rules pertaining to istihaadhah will now apply. The blood of this miscarriage being istihaadhah will apply in the following:

(1)The number of pure days between the last haidh and the miscarriage is less than fifteen. It will then be istihaadhah even if the blood continues for three days or more after the miscarriage.

(2)The number of pure days between the last haidh and the miscarriage is fifteen or more, but the blood after the miscarriage continues for less than three days (i.e. less than 72 hours). The blood will then be istihaadah.

The blood of this miscarriage will be haidh ONLY if the number of pure days is fifteen or more AND flows for a minimum of three days after the miscarriage.

PUNISHMENT FOR IMMORALITY

During the infancy of Hadhrat Ismaaeel (alayhis salaam), the Arab tribe of Jurham had settled in the locality of the Ka'bah. Naailah was an immoral woman of this tribe. She committed fornication right inside the Ka'bah. Allah Ta'ala punished the immoral couple by transforming them into two stones. The name of the man was Asaaf.

As a lesson and admonishment, the people placed one stone on Mount Safa and the other on Mount Marwah. This was to remind evil persons of the punishment of Allah Ta'ala. After some ages had passed, the ignoramuses began worshipping these two stones. During the time of Rasulullah (sallallahu alayhi wasallam) these two stones were removed and destroyed.

Just as the reward for ibaadat is greater in a holy place and during a holy time, so too is the punishment severer in a holy place and a holy time.

PARTS OF ANIMALS

SKINS

(1) The skins of all animals, excepting pigs and human beings, are Taahir after having been properly dried in the sun or treated in some other way to thoroughly expel all moisture.

(2) Untreated skins of all dead animals are impure.

(3) Skins of all animals — whether halaal animals (sheep, goats, etc.) or haraam animals (dogs, lions, tigers, etc.) are Taahir if Zabah is effected. (Zabah is the Islamic manner of slaughtering). Skins of Islamically slaughtered animals are Taahir even before having been treated.

N.B.: Zabah will render the skins of haraam animals (besides pigs and human beings) Taahir, but the flesh of such animals does not become halaal for consumption nor does the flesh of haraam animals become Taahir by means of Zabah.

(4) All skins classified as Taahir could be used for any purpose.

STOMACH AND INTESTINES

The stomach and intestines of animals fall in the same category as skins, i.e. like skins are purified by means of drying in the sun and treatment, so, too, do stomach and intestines become purified.

BONE, TEETH AND HAIR

(1) The bone, teeth and hair of all animals, besides pigs, are Taahir. These things remain Taahir even if the animals are dead.

(2) Although human hair, bone, teeth and nails are Taahir, it is haraam to utilise them for any purpose. After separating these from the body, they should be buried.

FAT

Animal fat is like the flesh of the animals. The fat of all haraam animals is likewise haraam. The fat of all carrion (animals which have died without Islamic Zabah) is also haraam.

THE FEMALE ASAATIZAH OF A GREAT MUHADDITH

Hadhrat Ibn Asaakir (rahmatullah alayh) is among the famous Aimmah (Imaams) of Hadith. Among the teachers of Hadith of this illustrious Muhaddith were more than eighty female narrators of Hadith.

Modernists and misguided miscreants, due to their ignorance and corrupt beliefs, usually misinterpret and distort such information to appease the western kuffaar gender equality mob. These noble females who were among the Asaatizah (plural of Ustaaz) of Imaam Ibn Asaakir (rahmatullah alayh) did not acquire their Knowledge of Hadith at some girls madrasah or at a public institution or beyond the confines of their own homes or sitting at the feet of a ghair mahram male teacher or in any way whatsoever which was in conflict with the Qur'aanic and Sunnah concept and spirit of Hijaab and Rasulullah's designation of woman, viz., "*Woman is Aurah*".

"*Aurah*" is an object of total concealment. Once Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Ali (radhiyallahu anhu): "What is best for a woman?" Hadhrat Ali (radhiyallahu anhu) unable to answer, went to his wife, Hadhrat Faatimah (radhiyallahu anha) and posed the same question. With surprising alacrity and spontaneity, this beloved daughter of Nabi-e-Kareem (sallallahu alayhi wasallam) responded: "Neither should she look at men nor men look at her." After Hadhrat Ali (radhiyallahu anhu) conveyed this response to Rasulullah (sallallahu alayhi wasallam), he commented:

"Faatimah is a portion of me." She had understood what the Nabi had understood.

No one should labour under a misconception to lull himself into delusion regarding the Deeni Ta'leem of females. There is no place in Islam for girls institutions of any kind whatsoever. The only institution which Allah Ta'ala recognizes for the female is the Home –the sacred Home where she finds moral, spiritual and physical safety and peace. The female Asaatizah of Imaam Ibn Asaakir (rahmatullah alayh) as well as of some other illustrious Souls of Islam were among the noble Auliya of Allah Ta'ala. They were not women donning pretentious, fake 'purdah' abayas of this lewd age. Their purdah was true Purdah which stemmed from the innermost recess of the heart and which conformed in the minutest detail to the Hijaab code ordained by the Qur'aan and Sunnah. Their Purdah was not confined to dress. Hijaab is an elaborate system of Hayaa (shame), modesty, concealment, silence, and piety which makes her a true "*Aurah*" in the meaning of Rasulullah's designation.

The female Asaatizah of Imaam Ibn Asaakir (rahmatullah alayh) were not self-asserting ostentatious women wearing jeans, tops, and designer garb under their deceptive abayas which the women of this era believe to be the 'jilbaab' which Allah Ta'ala commands in the Qur'aan, and which Rasulullah (sallallahu alayhi wasallam) ordered to be so large as to fully conceal two women, and which should be shabby and unattractive. These illustrious Ladies of Hadith did not have legs loosened with the grease of immorality and shamelessness. They were unlike the abaya-wearing pretenders of today whose legs have become so loose that flitting out of the house and jumping behind the steering wheel, and driving off to flaunt themselves in public places have become normal and acceptable attitudes and practices.

The noble and illustrious Ladies who had imparted Ahaadith to Imaam Ibn Asaakir (rahmatullah alayh) and other Shar'i authorities did not drive or ride to the Musajjid, shamelessly, pull up in parking lots, participate in public thikr sessions in public halls and prowl around the street and public venues deceiving themselves that they are ladies of Purdah simply because they are donning fashionable abayas.

The noble Ladies of those wonderful times - the Ladies who had imparted the Knowledge of Hadith – were true Auliya who had acquired their Knowledge of the Deen from Mahram Asaatizah (fathers, brothers and the like) and who fully and perfectly remained glued within their homes in perfect harmony with Allah's command:

"And remain glued within your homes, and make not a display (of yourselves) like the exhibitions of jaahiliyyah of former times." (And the jaahiliyyah of our 'modern' times in which abayas, etc. are deceptively used to flaunt and exhibit.)

THE TOILET

Verily, these toilets are gathering places (of jinn and shayaateen). Thus, when you approach the toilet, say:

"I seek protection with Allah from male and female shayaateen." - HADITH.

Be careful of urine, for verily, most cases of punishment in the grave are because of it. HADITH.

This Hadith warns us to be careful of urine splashes when urinating. It is for this reason that the Shariah orders us to sit when urinating.

Verily, the Wrath of Allah is upon speech conducted from the toilet .While the "aurah" is exposed. HADITH.

Aurah: that portion of the body which has to be compulsorily concealed.

IMPURE FLUIDS

Besides urine, three other fluids are also excreted via the front private organ. These are called mani, mathi and wadi. All three of these are naajis (impure).

MANI – Mani (semen) is the fluid which is excreted with the accompaniment of sexual lust on the attainment of climax at the time of sexual relations. Ghusl becomes obligatory.

The excretion of mani accompanied by shahwat (sexual lust) makes ghusl obligatory in all cases – whether this happens at the time of sexual relations, in a dream or occasioned by imagination.

The excretion of mani during sleep will make ghusl obligatory whether one can recall shahwat (sexual lust) or not.

The excretion of mani on account of sickness or when a heavy object has been lifted does not make ghusl obligatory.

Only wudhu breaks and the affected parts of the clothing and body should be washed.

If after ghusl which was made as a result of the excretion of mani with shahwat, some more mani emerges without shahwat, then the first ghusl will become invalid, Ghusl will now again be obligatory. However, the obligation of this second ghusl will apply in the following cases;

- (a) The additional mani was released before sleeping or
- (b) The additional mani was released before urinating or
- (c) The additional mani was released before having walked at least 40 steps.

Any Salaat performed prior to the emergence of this additional mani will, however, remain valid.

MATHI – This is a whitish fluid discharged as a result of sexual desire. The difference between mani and mathi is that with the discharge of mani the sexual desire ends. Mani is

released only when sexual climax occurs. On the other hand, the sexual desire continues increasing with the emergence of mathi.

Mathi does not make ghusl obligatory. It breaks wudhu and the affected parts should be washed.

WADI – Wadi is also a watery discharge which is denser than mathi. It is usually discharged after urinating or even after lifting a very heavy object. Mathi does not make ghusl obligatory. It breaks wudhu and the affected parts should be washed.

QUR'BAANI OF LAMBS

QUESTION: *During the current Qur'bani season a man purchased several sheep from a Darul Uloom which does Qur'baani on a big scale every year. The sheep were small, not more than 5 or 6 months old. I am aware that if a six-month old sheep is big and fat, and if let loose in a flock of one-year old sheep, it will be the same in size, then Qur'baani of such a sheep is valid. However, these 5 and 6 month old sheep were very small. They could never pass for one-year olds. The meat yield was about 8 kg. Is the Qur'baani of such sheep valid? Is there perhaps another fatwa governing such animals if slaughtered by a Darul Uloom? When I brought this fact to the attention of the man, he said that it was not his concern if the Qur'baani was valid or not because the senior Ulama of the Darul Uloom condoned and legalized the Qur'baani. What is the Shar'i ruling on this issue?*

Also advise about a big six month old goat which has the appearance of a year-old goat. Is Qur'baani of such a goat valid?

ANSWER

Qur'baani of the small lambs described by you is most certainly not valid. There is no separate law for Darul Uloom. The Qur'baani obligations were not discharged by slaughtering such small lambs. If any of these animals were for Waajib Qur'baani, then it is incumbent on the respective persons to make qadha of their Qur'baani by giving a live animal to the poor or the price of an animal. A 6 month old or a less than 1 year goat is not valid for Qur'baani, even if it passes as a 1 year old in size.

If an animal is slaughtered to compensate for the corrupted Qur'baani, all the meat and every item of the slaughtered animal will be *Waajibut Tasadduq*, i.e. it will be compulsory to distribute everything of the animal to only the Fuqara and Masaakeen. The person whose Qur'baani it is and the wealthy may not consume of the meat.

The vindication for this haraam act of slaughtering deficient animals which invalidate the Qur'baani, is satanic. Such logic is severely castigated by Allah Ta'ala. In regard to this man's Yahudi-type justification of haraam, the Qur'aan Majeed states:

"They (the laity - the ordinary people of Bani Israaeel) take their Ulama and their Mashaaikh as gods besides Allah, (and they take for their god) Isaa, the son of Maryam."

When the Sahaabi, Hadhrat Abdullah Bin Salaam (radhiyallahu anhu), who was among the leading Ulama of the Tauraah, asked Rasulullah (sallallahu alayhi wasallam) for the tafseer of this aayat, Nabi (sallallahu alayhi wasallam) explained that when the ulama-e-soo' of Bani Israeel would make halaal into haraam, and vice versa, the laity would accept such mutilation of the *Ahkaam* and follow it. This they did because it well-suited their nafsani desires.

Thus, the brother who sought to shrug off his Deeni responsibility and Waajib obligation by passing the buck to the errant Ulama of the Darul Uloom cast himself into the mould

of the laity (*awaam*) of Bani Israaeel. He made the Ulama of the Darul Uloom his *arbaab min dunillaah* (gods besides Allah). Allah Ta'ala expects that all Muslims utilize the treasure of *Aql* bestowed to them. Basic masaa-il of Istinja, Tahaarat, Salaat, Zakaat, Qur'baani, etc. are known to all Muslims. Even the *juhala* quickly understand these *masaa-il* (rules) when they read them in elementary text books prepared for Maktab kids.

This brother despite being aware of the one year requirement for sheep, soothed his conscience by having appointed the Ulama of the Darul Uloom his 'gods' besides Allah Ta'ala. He utilized the Darul Uloom's Ulama as a scapegoat for his shirk – his assignment of partners with Allah Azza Wa Jal by citing the miscreant Ulama in derogation of Allah Azza Wa Jal, and in abrogation of the *Ahkaam of Allah's Shariah*. May Allah Ta'ala save us from the kufr and shirk of our nafs.

WUDHU

- (1) It is Mustahab to make wudhu when one intends to sleep.
- (2) It is Mustahab and highly meritorious to safeguard wudhu. Safeguarding wudhu means to make wudhu immediately after it is nullified to ensure that one is in a perpetual state of wudhu.

Rasulullah (sallallahu alayhi wasallam) said: "Wudhu is the weapon of the Mu'min".

- (3) It is meritorious (Mustahab) to make wudhu in the following instances:

- (i) After having indulged in gheebat (back-biting).
- (ii) After having spoken a lie.
- (iii) After having given ghusl to a mayyit (deceased).

- (4) It is highly meritorious to make a fresh wudhu even if one is in the state of wudhu. However, such a fresh wudhu will be permissible during one's state of wudhu only if at least two raka'ts Salaat were performed with the first wudhu.

It is Mustahab to recite Kalimah Shahaadat when washing each part during wudhu. This is in addition to the other Masnoon duas.

SUMMONING THE SOULS

One of the favourable stunts of deception and fraud perpetrated by some people with the aid of evil jinn is supposedly to summon the souls or spirits of dead persons to appear. When the 'souls' of the deceased appear, they speak and convey information about the unseen realm. Such a meeting with the 'spirits' or 'souls' is called a séance.

Sometimes at the séance the 'dead' makes a visible appearance and speaks to those present. Sometimes the 'souls' of the dead denuded of physical form, speak through a medium who is a human being in a trance. During the trance, it is said that the souls of the dead enter into the body of the person who is in the trance.

All such demonstrations are satanic stunts of deception and fraud. Neither do the deceased persons appear nor their souls. All such displays are the effects of the shayaateen. Every person has a shaitaan called *Qareen* who constantly accompanies that person. Sometimes after the death of a person, *Qareen* assumes the appearance of the deceased and appears to people. Sometimes he does not make a visible appearance, but speaks through a medium in a voice which the observer recognizes to be that of the deceased person.

This type of fraud leads people to believe that the dead truly appear on earth. The souls of the dead are either in the abode of Torment (*Sijjeen*) or in the abode of Bliss (*Illiyeen*). No human being or devil has the power to summon the deceased from these abodes. Evil jinn assume the forms of the deceased and in this way deceive and mislead people. Never be impressed with this type of seemingly supernatural fraud.

OLIVE OIL

"BY THE FIG AND THE OLIVE!" – QUR'AAN

(NaturalNews) Research has been steadily accumulating that olive oil, a main component of the Mediterranean diet, has extensive health-protective properties. For example, phytonutrient components of olive oil have been found to be effective against breast cancer cells and studies suggest the abundance of olive oil in the Mediterranean style of eating may be the reason that diet helps prevent depression. Now scientists have discovered that phenolic compounds in olive oil directly repress genes linked to inflammation.

This could be especially important in halting the dangerous effects of metabolic syndrome. Characterized by excess abdominal fat, high cholesterol, high blood pressure and high blood glucose levels, metabolic syndrome is linked to type 2 diabetes, heart disease, and early death.

The ability of olive oil's phenolic compounds to reduce or prevent inflammation also provides a molecular basis for the reduction of heart disease observed in Mediterranean countries, where virgin olive oil represents a main source of dietary fat.

'MY SECRET'

“In a Hadith-e-Qudsi, Allah Ta’ala said: “Man is my secret and I am his secret. *Ilm-e-Baatin* (spiritual knowledge – wisdom which is not attainable from the texts of books) is from My secrets. I inspire the heart of My pious servants with this knowledge. No one knows his inner state other than Me.”

THE MUCK AND FILTH OF CARRION CHICKENS

“Basically the entire chicken is smashed and pressed through a sieve – bones, eyes, guts, and all. It’s crawling with bacteria. It will be washed with ammonia, soaked in it. Then

because it tastes gross, it will be artificially re flavoured. Then because it is weirdly pink, it will be dyed with artificial colour.” This then is the haraam carrion filth and muck which carrion addicts devour.

NASEEHAT BY ABDUL QAADIR JILAANI (RAHMATULLAH ALAYH)

“Loneliness in isolation you will have to experience (one day in the grave). When Maut overtakes you, every close friend will sever ties with you, and every relative will be separated from you. Therefore, sever ties from them now before the time comes when they will desert you. Then the Qabr (Grave) will be the pathway to Allah Azza Wa Jal. It is the threshold to Allah Ta’ala. Therefore die before your Maut (as Rasulullah – sallallahu alayhi wasallam – said). Be dead to yourself and to others, for then you will be alive by Him.....

As for the *Ahkaam* (of the Shariah), they must be adhered to and preserved. Subhaanallaah! He has cloaked you with the protection of the *Ahkaam* and has removed the veils from your vision (*Baatini vision*) with Ilm of the Deen.

You may be dressed in the garb of the *Saaliheen* (the Pious Auliya), while in our eyes you are a kaafir. Remember Maut often and what lies beyond. Reflect on the pleasures and torments of the Aakhirah. Contemplate on Allah Ta’ala and detach yourself from this world by purifying your heart and struggling against your nafs, and with war against the shayaateen (devils). Free yourself (from the dunya) and devote yourself to Allah Ta’ala.”

COMMENT: “*Severing ties*” in the context of Hadhrat Sayyid Abdul Qaadir Jilaani’s naseehat is not to be construed to mean abandonment. It is not permissible to neglect rights and obligations imposed by the Shariah. The meaning of

severing ties is: (1) Not to join relatives and friends in their misdeeds and acts which are in conflict with the Shariah. (2) Not to attach your heart to anyone. Only Allah Azza Wa Jal has a claim on the heart of man. Thus, rights and obligations will be faithfully discharged for the Sake of Allah Ta'ala since all impositions of the Shariah are the Ahkaam of Allah Azza Wa Jal. (3) To expel love of the world from the heart.

“Kaafir in the garb of Saaliheen” refers to the Ahl-e-Bid'ah who worship graves and modernist, liberal sheikhs and molvis who legalize the prohibitions of Allah Azza Wa Jal. They are the ilk of the MPL clique and those who call for the reinterpretation of the Qur'aan and the debunking of the Ahaadith.

SACRIFICE DESIRE

“Let others eat to satisfaction, whilst you remain hungry. Let others covet respect whilst you aspire for humility. Let others become rich whilst you choose poverty. It is only for these objectives that I (i.e. Sayyid Abdul Qaadir Jilaani) train and teach you (the mureedeen).

Today I am absolutely convinced that you can neither benefit me in anyway nor harm me in any way. You can neither add an atom to my Rizq nor take an atom from it. I acquired this truth while I was wandering in the deserts and the wildernesses.

Indulgence in the gratification of nafsani appetites will harden the heart, stunt the *Sirr* (the innermost spiritual recess of the spiritual heart), and blight the intelligence. It causes drowsiness and lethargy, thus intensifying indolence, greed and long distant hopes (*toolul amal*).”

THE DEEN IS CRYING

“The walls of the Deen of Rasulullah (sallallahu alayhi wasallam) have been demolished. The Deen is crying for help

– for someone to rebuild its walls. The Deen’s river has run dry. Allah is no longer being worshipped. If he is worshipped at all, it is an outward display of hypocrisy. Who will lend a hand to reconstruct the walls of the Deen and to get the river running, and to smash the masters of nifaaq (hypocrisy)?”

COMMENT: *Rasulullah (sallallahu alayhi wasallam) said: “The Deen started off forlorn (friendless and with no helper). Soon will it return to that state of forlornness. Therefore give glad tidings to the forlorn ones (the supporters of the Deen).” With regard to the **hypocritical Salaat of show and ostentation**, Hadhrat Abdullah Ibn Amar (radhiyallahu anhu) narrated the following Hadith: “There will dawn an age over the people when they will assemble in the Musaaqid and perform Salaat whilst not a single one will be a Mu’min.”*

“The Masters of Hypocrisy” in the current age are the so-called ‘Muslim’ professors and ‘Doctors’ giving effect to the orientalist plot to destroy Islam via the avenue of the ‘Islamic Studies’ faculties of the kuffaar universities.

REMEMBER MAUT

“O Prisoner of passion! O Slave of the world! O you who are ignorant of the ultimate consequences of your affairs! O you who are ignorant of creation and the Creator, Allah Azza Wa Jal! O you who are ignorant of what you owe and what is owed to you. If you fail to understand, then at least have the sense to remember Maut (Death). Remembrance of Death is the key of all goodness and of *najaaat* (salvation in the Hereafter). If you remember Maut, you will not perpetrate all these excesses (transgressions and indulgence in nafsaaani appetites). Every step you take, is a step towards the grave. You are on a journey to the grave.”

THE TORMENTING SCHOLAR

Hadhrat Hasan Basri (rahmatullah alayhi) said: “If the scholar (Aalim of the Deen) is not a *Zaahid* (a sincere abstainer from the love of the world), he will be a torment for the people of his age.”

This is the condition of the ulama-e-soo’ of our era. They don’t torture only chickens and they don’t only produce carrion meat and chicken, they torment Muslims by torturing their Imaan with haraam food and haraam practices which they halaalize in the name of Islam. They convert the Imaan and Akhlaaq of Muslims into spiritual carrion by rendering halaal what Allah Ta’ala has made haraam. They are the wolves in sheep’s skin and they are the devils in human bodies as said by Rasulullah (sallallahu alayhi wasallam).

IMAAM GHAZAALI’S NASEEHAT

Imaam Ghazaali (rahmatullah alayh) said:

“Listen attentively! Allah has concealed His pleasure in His obedience. Therefore, regardless of how insignificant an act of obedience and ibaadat may appear, never view it with disdain. Perhaps His Pleasure is concealed in it.

He has concealed His Wrath in sin. Therefore regardless of how small the sin may appear, never consider it insignificant. Perhaps His Wrath is concealed in that sin.

He has concealed His Friendship and Proximity in His servents. Therefore, never despise any one regardless of him being a sinner. Perhaps Allah’s Pleasure is concealed in some excellence of the sinner, and it (His Pleasure) may suddenly become manifest at the time of the person’s death.

THE 'MYSTICAL' PATH OF THE SATANISTS

Tasawwuf or *Sufi'ism* is an integral constituent of Islam. *Tasawwuf* which has been erroneously described as 'mysticism', is the product of the Qur'aan and Sunnah. *Tasawwuf* is completely subservient to the Shariah. Any brand of *sufi'ism*/*tasawwuf* which is in conflict with the Shariah is Satanism. Elaborating this subject, Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) classified these Satanists into several classes.

1) **Hulooliyyah or the Incarnationists:** They believe that it is lawful to stare at a woman or a man whether they happen to be wives or husbands, daughters or sisters, etc. They intermingle and dance together.

2) **Haaliyyah:** They claim to be in ecstasy. They are entranced by singing, jumping, shouting and clapping hands. They believe that their sheikhs are above the laws of the Shariah

3) **Auliya-iiyyah:** They claim to have achieved divine proximity of the loftiest stage, hence all the injunctions of the Shariah are not applicable to them. They also claim that a wali has a higher status than a Nabi. They believe that while knowledge came to Rasulullah (sallallahu alayhi wasallam) via Jibraeel (alayhis salaam), it comes to the wali directly from Allah Ta'ala.

4) **Shamuraaniyyah:** These heretics believe that the world is eternal. It never had a beginning nor will it ever end. They consider themselves above the *ahkaam* of the Shariah which they believe do not apply to them. There is nothing such as haraam and halaal in their belief concept. Musical instruments are used in their so-called religious rituals. They do not differentiate between man and woman regarding them to be the same.

5) **Hubbiyah:** They believe that when a person attains the stage of ‘love’, they are freed from the obligations of the Shariah. They also believe in nudism. They expose their private parts.

6) **Huriyyah:** They seek to gain ecstatic experiences by means of shouting, singing and clapping hands. They claim to having sexual relations with the houris of Jannat.

7) **Mutakaasiliyyah:** Laziness is a cardinal article of their faith. They beg from door to door for their sustenance. While they rot in their laziness they claim that this is renunciation of the world.

8) **Mutajaahiliyyah:** They deliberately feign ignorance, dress immodestly and emulate non-believers (*They resemble the modernists of our age. – The Majlis*)

9) **Waafiqiyyah:** They claim that no one can understand and know Allah Ta’ala, hence they deliberately abandon the Shariah on the basis of this corrupt assumption.

10) **Ilhaamiyyah:** They believe in *ilhaam* (inspiration). Thus they abandon knowledge and forbid its acquisition. They believe that the Qur’aan is a barrier for them. Poetry and music are their Qur’aan. (*On the occasion when Allah Ta’ala expelled Iblees from the heavens, he supplicated for a ‘qur’aan’. Granting his supplication, Allah Ta’ala informed him that his ‘qur’aan will be poetry and singing. This group of Satanists follow him in this aspect. They receive their ‘ilhaam’ (inspiration) from shaitaan. – The Majlis*)

Besides these sects of Satanists, there were many others as well such as the Qalandaris (wandering beggars), Haydaris (those who pretend to be heroes) and Adhamis (those who fraudulently pretend to follow Hadhrat Ibraahim Adham’s path of renunciation. He had abandoned the throne of Balkh).

A very prominent sect of Satanists in our era is the Qabar Pujaari sect. They worship the graves of dead saints and claim to ascend to lofty spiritual stages via the avenue of ecstasy

while in reality their ‘ecstasy’ is nothing but pure hallucination, the product of smoking dagga (hashish) and opium. Their headquarters are always located at the graves of Auliya which they have converted into haunts of shirk and kufr.

Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh) states in his kitaab, *Sirrul Asraar* that there are two signs of the people of Truth who follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). One sign is *zaahir* (external). They follow the *ahkaam* of the Shariah meticulously. They are firmly fettered to the Shariah. The other sign is *baatin* (internal – spiritual). They follow the *Akhlaaq-e-Hasanah* (Beautiful Moral Character) of Rasulullah (sallallahu alayhi wasallam). Thus, they are firmly anchored to the Shariah and the Sunnah. And, this is the *Naaji* group – the only group of the 73 sects, which will attain salvation in the Aakhirah.

Warning Muslims of the Satanist trap of deception, Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) says in his kitaab: *“Beware, O Traveller in search of the Truth! Beware of the blind leading the blind. Your sight should become so fine to enable you to distinguish between the slightest particle of good and evil.”*

IVF NOT PERMISSIBLE

IVF (*in vitro fertilisation*), - the test-tube baby technique - is an unnatural medical technique to impregnate infertile females. The fertilization process is executed in the laboratory, and the resultant embryo is then introduced into the woman’s womb. In this unnatural method the sperm of the husband is acquired by him having to masturbate. This is the first haraam and *mal-oon* (accursed) abomination which has to be committed. The process is initiated with a major act of immorality.

The elements required for this process, which are obtained from the husband and the wife, are then stored. The embryo developed outside the human is later introduced into the womb.

Some Muftis when answering questions, adopt an extremely lackadaisical attitude. They lack wisdom and fail to understand the gravity of the office of *Ifia*’ (issuing fatwas). A Mufti has to have wisdom and an in depth understanding of the people and environment. He should be able to comprehend the far reaching consequences of his fatwa. It is despicable for a Mufti to blurt out and dole fatwas as if he is answering some type of amusement quiz such as the shaitaniyyat which pollutes the Shaitaani radio stations.

For example, a Mufti answering the question: ‘Is IVF permissible?’, blurts out without thinking and without being aware of the entire procedure involved in this technique. It is imperative for the Mufti to have adequate awareness of the procedure from beginning to ending. If he lacks this information, then it is Waajib for him to inform the questioner that he does not know and that the question should be referred to another Mufti. However, nowadays, Muftis suffering from the malady of pride, deem it below their dignity to say: ‘I don’t know.’ Hence, they will issue perfunctory ‘fatwas’ which mislead people and which involve them in haraam acts.

The Mufti who summarily says that IVF is permissible, acquits himself unprofessionally notwithstanding him suspending the permissibility on the fact that the sperm must be that of the husband. It is a display of gross ignorance by the Mufti to say IVF is permissible if (and this is an extremely big if) the sperm is that of the husband. This is not the whole issue. This Mufti fails to take into account the following factors:

- That the haraam act of masturbation has to be committed for the acquisition of something which is not commanded by the Shariah.

That there is absolutely no guarantee that the sperm of the husband is utilized in the fertilization process.

This condition on which a Mufti basis his fatwa of permissibility is practically non-existent.

He is unaware of the many mix-ups which have happened. The sperm of other men is used and introduced into his wife. He is ignorant of the fact that the entire process is executed by fussaag and kuffaar physicians who are the supervisors and the controllers. There is no 100% pious Muslim supervision from the time the sperm has been acquired in the haraam manner until the time of introduction into the woman.

When the Shariah stipulates 100% Muslim supervision and a 100% Halaal Chain for even meat to remain halaal, then the importance of a Halaal Chain of supervision regarding such a delicate issue as IVF can be fully understood and appreciated. The supervision and control have necessarily to be 100% perfect.

Far – extremely far from perfection is the supervision and control in the IVF process. In fact there is absolutely no Shar'i supervision to ensure without the slightest vestige of doubt that the matter introduced into the wife is that of her husband. Some reports on 'mix-ups' are reproduced here to give an idea of the gross neglect and total lack of Shar'i supervision.

Should it momentarily be assumed that both the aforementioned corrupt and haraam elements are eliminated and no Shar'i violation is committed regarding the acquisition of the husband's sperm and the storage process, then too this technique is not permissible. Allah Ta'ala states in the Qur'aan Majeed:

"The sovereignty of the heavens and the earth belongs to Allah. He creates whatever He wishes. He bestows females to whomever He wishes, and He bestows males to whomever He wishes. And to whomever He wishes He bestows male and female. And, He creates barren whomever He wishes."

There are similar Qur'aanic verses pertaining to the same subject. Allah Ta'ala decrees creation. A soul will be born only by the will and command of Allah Azza Wa Jal. No technique can thwart the Divine Ordinance. This issue is like the pursuit of Rizq commanded by Allah Ta'ala. While it is incumbent to seek Rizq (sustenance), the quest has to be confined to halaal methods. This world is the abode of test and trial. He who is unsatisfied and desires to procure his rizq in just any way will obtain it even by plodding the path of haraam. Similarly, he who desires to gratify his carnal lust will acquire offspring in a haraam manner with all its miserable consequences.

In this earthly life we are commanded to adopt a measure of abstinence within the strict confines of the Shariah. What is haraam, doubtful, unnatural and in conflict with even the moral spirit of Islam must necessarily be shunned. Thus, couples who appear to be barren, should repose their trust in Allah Ta'ala. While they may resort to medical treatment, it is not permissible to pursue the treatment beyond the confines of the Shariah. It is imperative to conduct oneself within even the moral limits of Islam.

Tawakkul (Trust in Allah), Qanaa-at (to be contented with Allah's decrees), Ridha (to be pleased with Allah's Decree), Dua (supplication) and Tafweedh (assigning one's affairs to Allah Ta'ala), are all imperative requisites, the pursuit of which is Waajib. These noble attributes of moral excellence so necessary for the acquisition of spiritual elevation are not hobbies nor voluntary options. They are Imaani imperatives, the cultivation of which is Waajib. These are among the objectives of worldly life.

Apart from the Shar'i prohibition, IVF also violently conflicts with the moral concepts of Islam. Islam is a combination of the *Zaahir and the Baatin* (the physical and the spiritual – the esoteric and the exoteric – the inward and the outward). It is haraam to dispense with any one of these two

vital complements. Minus one wing, the Bird cannot fly. It will be a ready victim for any predator.

We advise and admonish the Muftis to exercise circumspect and responsibility when answering questions, and to profess their inability to answer without hesitation if they lack knowledge, awareness or adequate information germane to the question.

THE HONOUR OF A PIOUS QUEEN

Begum Zaib Baanoo, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative was also a doctor. The Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated by the English lady commented: *“A faasiqah may not touch my body.”*

The Queen chose sickness, but for a faasiqah to touch her was intolerable. She remained without being cured and died two years later.

THE MERCY AND JUSTICE OF ISLAM

Once Hadhrat Umar (radhiyallahu anhu) during his khilaafate saw an old blind man begging. Hadhrat Umar (radhiyallahu anhu) asked: “Who are you?” The old man said: “I am a Yahudi (Jew)?” Hadhrat Umar: “What has constrained you to beg?” Yahudi: “Paying Jizyah, needs of life and old age.”

Hadhrat Umar (radhiyallahu anhu) gently held the old man’s hand and took him to his (Hadhrat Umar’s) home where he gave the Yahudi whatever he had. Then, he issued the following instruction to the treasurer of the Baitul Maal:

“Investigate this old man and other poor and destitute persons like him. By Allah! We cannot be just if we take from them (Jizyah) during their youth and abandon them when they are old...”

Thereafter, Hadhrat Umar (radhiyallahu anhu) exempted all poor Zimmis (non-Muslim citizens) from payment of the Jizyah tax.

THE DUA OF THE MAZLOOM BE IT A PIG

“Beware of the curse of the mazloom (oppressed), for verily, there is no barrier between it and Allah Ta’ala.” (Hadith)

Regardless of whether the oppressed is a Muslim or a non-Muslim – a human being or an animal. The call/curse of the distressed reaches Allah Ta’ala swiftly.

A forest in Afghanistan was infested with a variety of wild animals which plundered the nearby orchards and farms. One day the inhabitants resolved to eliminate all the animals. They set fire to the forest on all sides. The animals were all hemmed in by the huge fire. When all the animals were engulfed by the fire, a pig managed to slip out from the net of the fire. Eyewitnesses saw the pig looking towards the sky and squealing loudly. Simultaneously, dark clouds gathered and rained poured in torrents. The entire fire was swiftly extinguished, and the besieged animals emerged safely.

In this episode is a solemn lesson. Even a pig’s cry is heeded.

BEWARE OF MOCKING THE SUNNAH!

Every practice of Rasulullah (sallallahu alayhi wasallam), irrespective of its apparent superficiality, is a Sunnat worthy of emulation, and on which even a person's Najaat (Salvation) in the Akhirah could be achieved. A person who suffers the misfortune of being deprived from Sunnat practices, should be remorseful and supplicate for taufeeq to observe the blessed

Sunnat acts of Rasulullah (sallallahu alayhi wasallam). But never should one mock any Sunnat practice. The consequences for mockery of any Deeni tenet or act regardless of how insignificant it may appear, can be catastrophic, both spiritually and physically, in this world and in the Akhirah.

Abu Salmah, a resident of Basrah (in Iraq) was a notoriously insolent person who derived pleasure mocking Sunnat practices. Regarding this most unfortunate, miserable man, Allaamah Qutbuddin Yooqeeni (rahmatullah alayh) narrating from Allaamah Ibn Khalqaan (rahmatullah alayh) said that Abu Salmah was extremely insolent. One day when the virtues of the Miswaak were being explained, Abu Salmah who was also present, derisively commented with extreme insolence and mockery: "I shall use the Miswaak on my anus." He promptly inserted a Miswaak inside his pants and for a few moments held it on his anus.

Subsequent to the perpetration of this extremely disrespectful vile act, Abu Salmah was overtaken with extreme pain in his stomach and anus. He suffered for nine months. His stomach became bloated resembling a pregnant woman. In the ninth month he gave 'birth' to a creature. A rat-like creature emerged from his anus. This creature had four legs and its mouth had the appearance of a fish. Four teeth protruded out of its mouth. Its tail was one cubit (about 9 inches/15 cm). The posterior of its body was like a rabbit.

On its emergence, this frightful creature let out a terrible piercing scream. Abu Salmah died three days after giving birth to this animal which was his punishment in this world for having insolently mocked the Sunnah of Rasulullah (sallallahu alayhi wasallam). Whilst perishing, he cried that the creature is killing him. Numerous people in the vicinity saw this frightful animal. Some saw it whilst it was alive while others saw it after its death. *"May Allah protect us from such vile insolence and evil mocking of the Sunnah. May Allah grant us a Maut on*

His Beloved Path (the Sunnah), and may He resurrect us (on the Day of Qiyaamah) with the pious Souls."

(*Al-Bidaayah Wan Nihaayah of Ibn Katheer*) This awful episode happened in the year 668 Hijri.

Zindeeqs and modernists who's Imaan has been corrupted and deranged with the pollution of westernism and liberalism should take lesson and fear. The *Athaab* of Allah which will overwhelm them assumes a variety of forms, both exoteric and esoteric. The Divine Punishment consisting of Allah's Wrath and Curse, disfigures both the body and the soul. His Chastisement is commensurate to the crime.

IMAAM ABU HANIFAH'S NASEEHAT

Some advices of Imaam Abu Hanifah (rahmatullah alayh) to his Student, Imaam Abu Yusuf (rahmatullah alayh):

- Do not indulge in worldly and commercial talk with the public except in matters related to Knowledge.
- Do not laugh in public.
- Do not visit the market places much.
- Do not speak to boys who have neared the age of puberty, for they are a Fitnah.
- Do not sit in the roads. If you have to sit somewhere, sit in the Musjid.
- Do not eat in the market places.
- Do not wear expensive and gaudy garments, for it will create pride in you.
- Do not speak to your wife about the wives of others.
- First acquire knowledge, then halaal wealth, then concern yourself with marriage. If you indulge in the quest for wealth while pursuing knowledge, it will divert you from Ilm. Abstain from women (i.e. from marriage) prior to seeking knowledge.
- Make Taqwa and fulfilment of Amaanat obligatory on you.
- Abstain from academic discussion with the masses.

- Do not divert your attention from knowledge even if you are without food and earning for ten years.
- If anyone from the masses disputes with you, do not engage him in argument for your honour will be eliminated.
- When proclaiming the Truth do not be concerned with rank and prominence of people even if it is the king.
- Do not respond to the call of one who calls you from behind because animals are called from the rear.
- Fix for yourself some Thikr and Tilaawat of the Qur'aan after Salaat. Remember Allah Ta'ala and thank Him for the bounty of Sabr He has bestowed to you, as well as for the other ni'maat.
- Fast a few days in every month.
- Guard your nafs and prevent it from futility.
- Do not become confident in your worldly affairs for Allah Ta'ala will question you in this regard.
- Don't follow people in their errors.
- Remember Maut and ask Allah to forgive your Asaatizah (teachers) and all those from whom you had acquired the Deen.
- Do not associate with the people of desire except if you intend to invite them to the Deen and the Straight Path.
- When you hear the Muath-thin, enter the Musjid before the masses arrive.
- View the world with contempt, for it is indeed contemptible to the Ulama. Whatever is by Allah is superior than the world.

IMAAM ABU HANIFAH'S NASEEHAT TO THE ULAMA

When you observe a Deeni danger in a person of worldly pomp and rank, then proclaim it (to the masses), and do not be

deterred by his pomp and rank. Verily, Allah is your Supporter and your Helper, and the Helper of the Deen.

When you act in this way (i.e. fearlessly proclaiming the Haqq), they will hold you in awe and not become audacious in flagrant commission of bid'ah in front of you.

In matters of the Deen if you see someone flagrantly committing evil, then expose him to the people so that they do not follow him, and so that they remain aloof of him. Verily, Nabi (sallallahu alayhi wasallam) said: "Expose the faajir regarding the evil in which he indulges so that people remain safe from him."

The advice of Imaam Abu Hanifah (rahmatullah alayh) based on the Hadith he cited is to name and expose miscreant Ulama and leaders who flagrantly practise fisq, fujoor and bid'ah. The purpose of naming and criticizing them is to save the masses from becoming ensnared in their evil.

The Ulama who conceal the Haqq for nafsani motives should reflect on this advice, and do some soul searching, for then they will understand the despicable sin of *Kitmaanul Haqq* which they are committing.

THE FITNAH OF THE TIMES

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) narrated the following Hadith:

"What will be your condition when Fitnah enshrouds you? The old will become decrepit because of it (the Fitnah), and the young will become obese (spiritually and morally corrupt). People will regard Fitnah to be the Sunnah. If something of the Fitnah is abandoned, they will say: 'The Sunnah has been omitted.' "

The people asked: When will that occur? He said: 'When your Ulama have disappeared (that is underground - in the graves); when your qaaris will become abundant and your Fuqaha will be scant; your rulers will be numerous and your

trustworthy ones will be few; when the world will be pursued with deeds (which are divinely designed) for the Aakhirah, and when Knowledge of the Deen will be pursued for objectives other than the Deen."

We are witnessing in our age the materialization with precision of this prediction of Rasulullah (sallallahu alayhi wasallam).

COMMENTARY:

* Sincere and pious elders are shocked into indisposition by the rapid transformation of the community from the state of comparative virtue to the current state of vice and immorality which have become the norms of life for the modernized Muslims of today.

* The young members of the community have become zindeeqs (zindeeq is a kaafir). Every stupid, plastic university academic believes that he is a greater 'mujtahid' than Imaam Abu Hanifah (rahmatullah alayh) and Hadhrat Umar (radhiyallahu anhu). Every jaahil youth who lacks the basic knowledge of Istinja and Salaat drunkenly believes that he has adequate expertise to interpret the Qur'aan and Sunnah in a way which negates the Math-habs of the Ahlus Sunnah Wal Jama'ah. They have become obese with their kufr.

* Fitnah is nowadays construed to be the Sunnah. Thus we find, all institutions of the true Sunnah being displaced for worldly motives. The Ulama who propagate against Bid'ah are accused of preventing people from Thikr. Those who strive to revive the murdered Sunnah practices of Nabi-e-Kareem (sallallahu alayhi wasallam) are reviled.

* The world today is bereft of Ulama-e-Haqq. All the true Ulama – the Akaabireen who held aloft the Deen have disappeared underground into Barzakh. Today there remains only the scum who is projected as 'scholars', 'sheikhs' and 'molvies' – the conglomerate of villains masquerading as

'ulama'. About this stercoracious scum, Rasulullah (sallallahu alayhi wasallam) said: ***"The Salihoon (Pious Ones) are departing (incrementally) one after the other, until there will remain only scum, like the scum of dates and wheat. Allah cares not for them."***

* Qur'aan reciters (qaaris) – insincere, fussaaq – selling the Qur'aan for a miserable price. These beardless fussaaq mercenaries recite for money and riyaa. While they recite the Qur'aan, there is not a vestige of the spirit of the Qur'aan on them.

* As for Fuqaha, the world is denuded of them. Myriads of molvies and sheikhs are churned out annually from the innumerable Deeni institutions, but there are no Fuqaha in view. Only mercenaries and corrupt personnel are the effects of this mass production. All of these mercenary 'scholars' are engaging in the destruction of Islam.

* Rulers of oppression who are thugs, debauchers, immoral and corrupt have multiplied by the million. Whereas in former ages, the Islamic Empire was ruled by a small elite group of Allah-Fearing Fuqaha and Auliya – today the Muslim world is in the grips of millions of kuffaar rulers occupying the various departments of government. All of them bear Muslim names whilst they are all kaafir, faasiq and munaafiq.

* In all departments of governance, whether in the government or in private organizations of Amaanat, crooks and robbers are at the helm. Public funds and property are squandered and misappropriated for personal gain.

* Piety is being feigned to gain wealth. Men dressed in Islamic garb and with Islamic appearances, are scoundrels with the hearts of wolves. Fraud, stolen goods, riba, halaalizing carrion in the name of the Deen for the sake of money, operating zina radio stations and haraam capitalist banks, all in the name of Islam. They brutally deceive the ignorant and the

unwary masses with haraam projects and programmes camouflaged with Deeni hues.

* The Knowledge of the Deen is pursued for worldly and nafsani objectives. This is the state of the Darul Uloom and even the khaanqahs of this era.

When this is the state of the Ummah as predicted by Rasulullah (sallallahu alayhi wasallam), how is it ever possible for Muslims to free themselves from the grinding boots of their kuffaar masters whom they ape and idolize?

MENTAL DERANGEMENT

Kufr in general and hatred for the Sahaabah in particular deranges the mental faculties of the kaafir. While Shiahs believe that Hadhrat Hasan (radhiallahu anhu) is one of their sinless, infallible imams (the third imaam), they have no qualms in belittling and dishonouring him.

The well-known Shi'i Kitaab, 'ihtijaaj-e-Tabrisi' states:
"If Hasan Ibn Ali had died committing adultery and consuming liquor, it would have been better than the conditions in which he had died"

The venom of Shiahs is directed against this supposed infallible Imaam on account of him having entered into a peace treaty with Hadhrat Muaawiyah (radhiallahu anhu). They have therefore deprived all the progeny of Hadhrat Hasan (radhiallahu anhu) from the office of Imaamat.

MUT'AH

Shia'ahs accuse the Ahlus Sunnah of prohibiting Mut'ah which they assert is lawful. The Ahlus Sunnah says that in the early age of Islam, Mut'ah was lawful, but was prohibited later as was the case with liquor as well as some other practices. Elaborating on the practice of Mut'ah (temporary marriage), Imaam Nawawi (rahmatullahi alayh) states in his Sharhul

Muslim: *"Al-Maazari said that Mut'ah was permissible in the initial stages of Islam. Authentic Ahaadith confirm that it (Mut'ah) was abrogated. Ijma (consensus) has been enacted on its prohibition. Only a group of innovators has opposed this prohibition. These deviates (i.e. The Shi'ahs) have clung to narrations (which permit) this practice. However, in these narrations is no proof for their contention because this practice has been abrogated."* Mut'ah was initially permissible. Later, Rasulullah (sallallahu alayhi wasallam) prohibited it. *"Abu Umais narrates from Ayas Bin Salmah. He narrates from his father who narrates that Rasulullah (sallallahu alayhi wasallam) permitted Mut'ah during the year of (the battle of) Autaas for three days. Then he forbade us from it."* (Saheeh Muslim)

In another Hadith reported in Saheeh Muslim, Rasulullah (sallallahu alayhi wasallam) said:

"Oh People! I had permitted you the practice of Mut'ah with women. Verily (now) Allah has made it Haraam until the day of Qiyaamah. Therefore, whoever has any such woman (i.e. acquired by way of Mut'ah), should set her free. Do not take from them anything which you had given them."

The following Hadith in Saheeh Muslim states with the greatest clarity the final prohibition of Mut'ah:

"Urwah ibn Zubair said that Abdullah Bin Zubair announced in Makkah:

'Verily, Allah has blinded the hearts of some people as He has blinded their eyes. They issue verdict (of permissibility) of Mut'ah, Ibn Abi Umrah said: 'Verily, it was permitted in the beginning of Islam for one driven to it like carrion, blood and the flesh of swine (is permitted in dire straits of starvation). Then Allah emphasised the Deen (the command on this practice) and prohibited it."

It is abundantly clear that Mut'ah was prohibited by the command of Allah Ta'ala during the very lifetime of

Rasulullah (sallallahu alayhi wasallam). The narrations indicating permissibility are related to the early period of Islam. The deviated Shi'ahs in the attempt to substantiate their adulterous relationships are presenting such narrations while ignoring and concealing the clear Ahaadith which prohibit Mut'ah.

SIGNS OF QIYAAMAH

On one occasion Hadhrat Anas bin Maalik (radhiyallahu anhu) was rendering his discourse on Hadeeth when he said, "I will narrate to you such a Hadeeth which you will not hear from anyone after me. I heard Rasullullah (sallallahu alayhi wasallam) saying:

"Amongst the signs of Qiyaamah is that knowledge will be subdued and ignorance will prevail, fornication will become widespread and the number of women will increase such that one man will have to see to the need of fifty women." Bukhaari, Muslim.

AISHAH AND THE 7 FUQAHA

Q. Some enlightened scholars say that Aishah (radhiyallahu anha) had taught the seven Fuqaha of Madina. On this basis they say that it is permissible for females to teach males. Please comment.

A. These modernist 'enlightened scholars' take things out of context, then add their own interpretations to justify their modernist deviated practices. When it is said, for example, 'Aishah (radhiyallahu anha) taught the first seven Fuqaha of Madina', it creates in the mind of the audience the absolutely false idea that Hadhrat Aishah (radhiyallahu anha) had operated a systematic madrasah where males and females would attend and where she would daily impart lessons in academic style. This idea is the furthest from the truth.

Aishah (radhiyallahu anha) never taught the seven Fuqaha of Madina nor anyone else in the conventional style of teaching. What used to occur in that era was that people would come from far and wide to the Sahaabah to seek guidance and to hear from them the Ahaadith of Rasulullah (sallallahu alayhi wasallam). They would come individually to the homes of the Sahaabah, and this included Hadhrat Aishah and the other Wives of Nabi (sallallahu alayhi wasallam). From behind a screen in her hut she would narrate to them what she heard and saw from Rasulullah (sallallahu alayhi wasallam). After hearing the Hadith, they departed. They did not camp there to attend daily classes, etc. Her hut, style and methodology were bereft of the zina paraphernalia which accompany the 'educational' institutions of this age.

This was the system of spreading knowledge in the early stages of Islam. For example, Imaam Bukhaari had more than a thousand Hadith teachers (Asaatizah). This does not mean that he sat in their company and acquired knowledge systematically on a daily basis. What happened was that if someone narrated to him a Hadith, then the narrator was automatically regarded as a teacher although Imaam Bukhaari may have met him only once in his lifetime for a few minutes.

The same stupid and misleading impression is created by deviate modernists and the misguided Tablighis when they say women participated in Jihad during the time of Rasulullah (sallallahu alayhi wasallam). We have explained this in some detail in our booklet, *The Ladies Tabligh Jamaat*.

THE FALLACY OF THE MAJORITY

About the majority, the Qur'aan Majeed states:

* *"Verily, Allah is most Munificent to mankind, but the majority of mankind is ungrateful."*

* *"And, if you should follow the majority on earth, they will mislead you from the Path of Allah."*

- * *“The majority of mankind knows not.”*
- * *“The majority of people have no Imaan.”*
- * *“The majority of people are faasiqoon.”*
- * *“The majority among you detests the Haqq.”*
- * *“The majority of you are jaahil.”*
- * *“Their majority follows nothing but conjecture.”*
- * *“Their majority is kaafiroon.”*
- * *“In fact, their majority does not know the Haqq, hence they turn away (from it).”*
- * *“Their majority abhors the Haqq.”*
- * *“Their majority are liars.”*

The majority almost always comes within the scope of one of the aforementioned Qur’aanic epithets. In terms of the Shariah, ‘majority’ is not a *daleel* (proof/evidence). An act does not become a Shar’i law on the basis of ‘majority’. If a majority view is in conflict with Shar’i daleel it will be *mardood* (rejected). When people who follow their vain desires and worldly objectives are bereft of Shar’i proofs, they seek to save their position with the dumb majority.

JUBBUL HUZN AND THE QAARIS

It is not permissible to attend a gathering where a faasiq qaari recites. Shaving the beard is a kabeerah sin which renders the man a faasiq. Every moment the *ghadab* and *la’nat* of Allah Ta’ala descend on a person who is beardless as a result of shaving his beard.

To attend such a gathering is to honour the faasiq. Rasulullah (sallallahu alayhi wasallam) said: *“When a faasiq is honoured, the Arsh of Allah shudders.”* Furthermore, these qaaris with their belief that it is permissible to shave the beard are guilty of bid’ah, and regarding a man of bid’ah, Rasulullah (sallallahu alayhi wasallam) said: *“He who honours a man of bid’ah, aids in the demolition of Islam.”*

When one goes to listen to the *qiraa't* of a *faasiq qaari*, one is in fact honouring him. The *faasiq* is given front stage, *musaafahah* (*shaking hands*) and *muaanaqah* (*embracing*) are made with him. He is respectfully addressed. In general he is treated as a guest of honour. Whoever denies this fact, is a liar. Thus the contention that he is not honoured is baseless. Regardless of whether one has the intention of honouring or not honouring, the mere attendance of the function is to aid, support and honour the *faasiq qaari* who shows absolutely no shame for Allah Ta'ala and the *Makhlooq*. The actions of the people clearly testify that they are honouring him.

Rasulullah (sallallahu alayhi wasallam) said that in Jahannam there is a valley which daily petitions Allah Ta'ala 400 times to save it from the heat of that valley. The name of this valley in the dregs of Jahannum is *Jubbul Huzn*. When the Sahaabah asked about those who are destined for entry into this terrible Valley of Torment, Rasulullah (sallallahu alayhi wasallam) said that *Jubbul Huzn* has been prepared for the *Qaaris* who display their *a'maal*. This will be the ultimate destination of *fussaaq qaaris* who barter the Qur'aan Majeed for this dunya.

A PIOUS PERSON?

On the Night of *Mi'raaj*, Allah Ta'ala said to Rasulullah (sallallahu alayhi wasallam): "O Ahmad! If you desire to be the most pious person, then detach yourself from this world." Rasulullah (sallallahu alayhi wasallam) said: "O my Allah! How should I detach myself from the world?" Allah Ta'ala responded: "Take from this world food, drink and clothing only what suffices for you. Do not store for tomorrow, and be constant in My remembrance." Rasulullah (sallallahu alayhi wasallam) said: "O Allah! How can I be constant in Your *thikr*? Allah Ta'ala said: "By secluding yourself from people. Make *Salaat* your sleep and hunger your food."

While the masses are unable to emulate this lofty level of Taqwa, Muslims are required to walk in the Shadow of Taqwa.

THE FOUNDATION OF WORSHIP

“The foundation of worship rests on three pillars: the eye, the heart and the tongue. The eye is for gaining admonition. The heart is for contemplation, and the tongue is for honesty, tasbeeh and thikrullah.” – Abul Hasan Zunjani (rahmatullah alayh).

EFFECTS OF ADULTERY

“Beware of adultery! It entails six effects. Three in this world and three in the Hereafter. The three effects in this world are: (1) Decrease in rizq (sustenance) (2) Shortening of one’s lifespan (3) *Zulmat* (*spiritual darkness*) engulfing the face. The three calamities in the Hereafter are: (1) The Wrath of Allah Ta’ala (2) A severe reckoning (3) Entry into Jahannum.” – (Hadith)

When Nabi Musa (alayhis salaam) asked Allah Ta’ala to describe the punishment for adultery, Allah Ta’ala said: “I shall clad him with armour of fire. If this armour is placed on top of a high mountain, it will reduce the mountain to ashes.”

RIZQ

“Whoever wishes that his Rizq be increased, should observe family ties.” (Hadith)

UNLAWFUL FUNDS

Imaam Ghazaali (rahmatullah alayh) said that if by soliciting funds in the public a contributor gives more than what he would have given in privacy, then the extra amount thus received is unlawful. Because the contributor had given more

on account of the presence of others. (Maulana Ashraf Ali Thaanvi)

WUDHU AND THE ANGELS

Rasulullah (sallallahu alayhi wasallam) said that the Angels continue making dua for every person as long as he sits with wudhu on his musalla, and they say: “O Allah, forgive him (or her). O Allah have mercy on him (or her).” Imaam Muhlib (rahmatullah alayh) commenting on this Hadith said that the one who is without wudhu is deprived of the special dua of the Angels.

Hadhrat Ibn Bittaal (rahmatullah alayh) commented that a person who desires easy forgiveness for his sins, should frequently remain sitting on his musalla after Salaat so that he could benefit from the dua of the Angels supplicating for him.

HAJJ AND THE ANGELS

Hadhrat Muhammad Bin Ka'b Qarzi (rahmatullah alayh) narrated that after Nabi Aadam (alayhis salaam) had performed Hajj of Baitullah, a group of Angels met him and said: “O Aadam! Your Hajj has been accepted. We had performed Hajj of Baitullah two thousand years before you.”

ANIMALITY AND HUMANITY

Misdeeds totally ruins humanity which becomes substituted with animality and shaitaanityat (satansim). Man then despite his human form becomes like a beast. Despite having the form of a human being, his eating, drinking, looking, sleeping, walking and all his activities are like the actions of animals. Regarding such persons, the Qur'aan Majeed states: “*They eat like animals eat.*”

They eat and fill their stomachs in the same way as animals. They have no care for halaal and haraam, Allah's Pleasure or

Displeasure. Their only concern is to gratify their carnal instincts irrespective of the way they achieve such gratification. They have no relationship with the limits and laws of the Shariah. Their attitude is in total conflict with humanity.

Describing such people, the Qur'aan says: "They have such hearts which do not understand; such eyes which do not see; such ears which do not hear. Indeed they are like animals. In fact, they are more astray (than animals). They are the ghaafiloon (oblivious of rectitude)." When these inhuman people are unable to distinguish between the Pleasure and Displeasure of their Creator, then what difference is there between them and the lowly beasts? Like beasts, they only eat and excrete. This is the sum total of their lives.

THE VALUE OF A TASBEEH

Once Hadhrat Nabi Sulaimaan (alayhis salaam) was being transported on his throne by the wind. Flocks of birds flying overhead formed a canopy to shade him. Men, jinn and even wild beasts were standing at attention wherever he landed. On his journey Nabi Sulaimaan (alayhis salaam) met an Aabid of Bani Israaeel who said: "O Son of Dawud! Allah Ta'ala has indeed bestowed to you a vast and wonderful kingdom." Nabi Sulaimaan (alayhis salaam) commented: "A single Tasbeeh recorded in the Book of Deeds of a Mu'min is infinitely superior to the kingdom of the Son of Dawood. The kingdom of the Son of Dawood will perish while the Tasbeeh of the Mu'min will everlastingly endure."

GHAFLAT AND SHAITAANIYAT

Shaitaaniyat (Satanism – to be under the influence of shaitaan) causes Ghaflat (to be oblivious, uncaring, unconcerned). When a person settles snugly in ghaflat, shaitaan is his constant

companion. Allah Ta'ala says in the Qur'aan Majeed: *"For the one who refrains from the Thikr of Rahmaan, We appoint for him a (special) shaitaan who becomes his constant companion."* (Aayat 36, Zukhruf)

Life, despite its carrion status and temporary nature, is an extremely serious affair. The salvation or damnation of *Insaan* hinges on this earthly life. For the achievement of everlasting salvation in the Hereafter, Allah Ta'ala has ordained that His Thikr be the constant and perpetual occupation of the Muslim in every walk and condition of his life. Thus, we find that Allah's Shariah regulates every movement of the Muslim from the time he wakes up until the time he goes to bed so that his entire day in his mundane activities, and his entire night in his sleep are recorded as an uninterrupted period of Thikrullah. Thus, Rasulullah (sallallahu alayhi wasallam) said: *"Every obedient person is a Thaakir (one who is engaged in Thikr)."*

When a person abstains from constant Thikr, then according to the Qur'aan, Allah Ta'ala creates a special shaitaan who steers and drives the *ghaafil* (the oblivious one). He is constantly influenced by shaitaan. His thoughts, statements and acts all become manifestations of shaitaanियat. Rasulullah (sallallahu alayhi wasallam) said: *"Verily, shaitaan sits glued on the heart of man. When he (man) engages in Thikr, shaitaan flees. When he is ghaafil, shaitaan casts waswasah (into his mind)."*

Thikr is the most efficacious method for combating and eliminating shaitaani wasaawis. The Qur'aan Majeed states: ***"When shaitaan assaults you with (his) evil whispering, then recite Ta-awwuz (Authubillaah)..... Those who have taqwa, when a group of the shaitaan assaults them, they lapse into Thikr. Then suddenly they see (i.e. shaitaan disappearing)."***

Every Muslim is required compulsorily by the Shariah to keep his/tongue fresh with the Thikr of Allah Ta'ala.

Rasulullah (sallallahu alayhi wasallam) said: *“Your tongue should remain ever fresh with the Thikr of Allah.”* This is a reference to Thikr 24 hours of the day. When the tongue is engaged with thikr during the wakeful moments, then every breath during sleep is recorded as Thikrullaah. Constant Thikr will banish ghaflat and shaitaanīyat. The Muslim will then become more aware of his Deeni responsibilities and develop a greater perception of the Divine Presence and of the transitory and perishable nature of this world, and of the reality of Aakhirah. Allah Ta’ala warning those who refrain from constant Thikr, says in the Qur’aan Majeed:

“Wail (Jahannum / Destruction) for those whose hearts have hardened as a result of abstaining from Thikrullaah.”

THE TONGUE AT MAUT

Q. Recently there was an accident. The Muslim driver was stuck in the car. While the paramedics were working to free him, he was constantly screaming abusive four letter words. A crowd had gathered. I went to him, held his hand and said to him: ‘Read *La ilaha il lallaah*. I said this to him about six times. I then had to leave. Later we were informed that he had died. Why was he swearing so much? What should we recite to save ourselves from such a calamity?

A. Once a Wali went with a group of his mureeds to visit his neighbour who was on his deathbed. When people were making talqeen of the Kalimah to him, he would respond: ‘Ten, eleven’, etc.’ He continued to utter numbers until he died in this manner without the Kalimah on his tongue. The Wali was greatly grieved. He then informed his mureeds: “This man was totally engrossed with his money. Night and day he was absorbed in making money and counting it. He had no thought for this Day of Maut. He thus left this world without the

Kalimah, and with his money on his tongue. If you all want Allah's Name to be on your tongue effortlessly when Maut arrives, then keep it moist with Thikrullah as Rasulullah (sallallahu alayhi wasallam) said: *"Your tongue should forever remain moist with the Thikr of Allah."*

A person usually leaves this world with the words which were generally on his tongue. Since this person was addicted to uttering the vulgar words, he departed from the world with the evil abuse. May Allah Ta'ala forgive him and save us all from such calamities. People generally die as they lived, and they will be resurrected in Qiyaamah with those whom they loved and emulated.

THE FITNAH OF GIRLS JALSAHS

A new craze of *jahl* in the community is the new bid'ah of immoral girls *jalsahs* which madrasahs and schools organize. The participating girls sing songs (nazams) and give speeches of *riya*. The public is invited to waste time observing and listening to this fitnah. Regarding this trend of fitnah, the following question and answer appear in *Fataawa Mahmoodiyah*, authored by Hadhrat Mufti Mahmoodul Hasan (rahmatullah alayh):

QUESTION

"There are Deeni madaaris in our city, Malegoan (in India). Qur'aan recitation, etc. are being taught to the girls. At the end of the year a special *jalsah* (function) is organized with full purdah arrangement. The purpose is to create Deeni enthusiasm in girls and women. At the *jalsah*, girls using loudspeakers, deliver speeches, (sing) nazams, etc.

Furthermore, girls from different madrasahs congregate and Qur'aan Qiraa't competitions take place. Prizes are awarded. Men also attend these functions. They listen to the speeches (and songs) of the young girls. Most of the participating girls

and females are baaligh (adults). Is this kind of *jalsah* permissible according to the Shariah?”

(After mentioning some superficial ‘benefits’ of such jalsahs, Hadhrat Mufti Mahmoodul Hasam – rahmatullah alayh – states:

ANSWER

“...But along with this, there is *fitnah*, especially when even males are invited. They too listen to the speeches over the loudspeakers and derive pleasure therefrom. The girls also sing the nazams with their melodious voices. The congregating of women by itself is a specific *fitnah*. For this reason there is no permission for women to attend even family functions (e.g. walimahs). If the husband permits (his wife to participate), he too will be apprehended (by Allah Ta’ala).

From a variety of sources we gain the knowledge of *fitnah*. Letters pour in with questions (pertaining to this type of *fitnah*). If the girls are small, there is no *fitnah* (*See comment below*). However, the issue of big girls is different. They should not be educated in this manner nor should they give speeches. It is mentioned in Shaami, Vol. 2, page 665:

“A woman should be prohibited from visiting strangers, from iyaadat (attending the home of a mayyit to condole) and from walimah. If he (the husband) permits her, both are sinners. (She should be prohibited) even if the walimah is held at the place of her mahrams because of the congregation (of all and sundry). Therefore such gatherings are normally not without fasaad (immoral mischief).”

OUR COMMENT

This type of *jalsah* is not permissible for even little girls. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has emphasized that when a girl is seven years old, she should

observe purdah for family mahrams, and when she is six years old, then for non-family mahrams.

The *fitnah*, *fisq* and *fujoor* of the age demand total prohibition. All female *jalsahs* are haraam. Only those devoid of intelligence and foresight see goodness in these functions of *fitnah*.

ZAM ZAM

Rasulullah (sallallahu alayhi wasallam) said: “The water of Zam Zam is for whatever intention it is consumed.” When drinking Zam Zam water, it is beneficial to make a dua for one’s need.

A ZAALIM IS PUNISHED

Hadhrat Amar Bin Dinaar (rahmatullah alayh) narrated the following episode in which there is great *ibrat* (lesson) for the *zaalimeen* (oppressors).

Once a man from Bani Israaeel who was living on the seashore, heard someone proclaiming: “Whoever sees me should refrain from *zulm* (oppression).” The Israaili man asked: ‘O servant of Allah! What is your story?’ The man said: “I used to be a policeman. One day I was walking along this very shore. I saw a fisherman who had caught a big fish. I asked him to give the fish to me. He refused. I asked him to sell the fish to me. When he again refused, I struck him with my whip and forcibly snatched his fish and left.

I took the fish home. After it was prepared, I sat down to eat. While I was about to eat of it, the fish suddenly came to life and sunk its teeth deep into my hand at the thumb. After a very long struggle and excruciating pain, we managed to pry open the vice-like grip of the fish’s teeth. My thumb immediately started to decompose. The physician diagnosed cancer and advised immediate amputation. After amputation of my thumb, the decomposition began on my hand. The

physician said that it was imperative to amputate my hand otherwise the cancer will spread and ultimately consume my whole body.

After my hand was amputated at the wrist, the decomposition began on my forearm which was then also amputated. The disease spread to my upper arm. When this happened, I panicked, lost my nerve and ran into the wilderness abandoning my family. I wandered around aimlessly and screaming. One day during my aimless wandering, overcome with fear and fatigue I sat down under a tree. Whilst I was between sleep and wakefulness, I heard someone saying: "How long will you continue to dismember yourself? Make amends with the one whom you had oppressed. You will then attain salvation"

At this juncture I recalled the episode with the fisherman. I now understood that this malady was a punishment from Allah Ta'ala. I went to the sea shore in search of the fisherman and found him casting his net into the water and drawing out fish. I waited until he had retrieved his net full of fish. I went up to him and said: "O servant of Allah! I am your slave at your service." The fisherman said: "O nephew! Who are you?" I responded: "I am that policeman who had struck you with the whip and snatched your fish." I showed him my hand.

He recoiled with fear when he saw the state of my hand. He supplicated to Allah Ta'ala for protection, and he said: "I have forgiven you." As he spoke, the worms began to fall from my decomposing arm, and the malady instantaneously disappeared. As I was about to leave, the fisherman told me to wait. He said: "I have committed a grave injustice to you by having invoked Allah's curse on you. After all, the fish had really no value. That curse was accepted." He took hold of my hand and told me to accompany him.

We went to his home where he called his son and instructed him to dig in a corner. Soon a vat was retrieved. In it were

thirty thousand dirhams (silver coins). The fisherman gave me 10,000 dirhams. Thereafter he instructed his son to count another 10,000 dirhams which he gave to me and said: “Distribute this to the poor and needy in your locality.”

I pleaded to him to inform me of the curse he had made. He said: “When you struck me on the head with the whip, I raised my eyes to the heaven, cried and supplicated: ‘O my Rabb! You have created him and me. You gave him greater strength than me. You made me weak. Then you imposed him on me. Neither did you protect me nor gave me sufficient power to repel him. O Allah! I plead to you by Your Power to make him an *ibrat* (lesson) for people.”

JUMUAH

“The chief of days by Allah is Jumuah (Friday). It is greater than the Day of Nahr and the Day of Fitr. It (Jumuah) is related to five momentous events. (1) Aadam (alayhis salaam) was created on Friday. (2) He was sent down from Jannat to earth on Friday. (3) He died on Friday. (4) There is a moment on Friday when Allah accepts any dua of a servant as long as he does not supplicate for something sinful or breaking family ties. (5) The Hour (of Qiyaamah) will be on Friday.

There is not an Angel who is close to Allah nor a heaven nor the earth nor the wind nor a mountain nor a stone, but it fears the Day of Jumuah (for it may be Qiyaamah).” - Hadith

LACK OF INTELLIGENCE

Rasulullah (sallallahu alayhi wasallam) said: “Verily, shortening the Khutbah and lengthening the Salaat are signs of a man’s intelligence. Therefore, lengthen the Salaat and shorten the Khutbah. There will soon come after you (the Sahaabah) such people who will lengthen the Khutbah and

shorten the Salaat.” - Narrated by Ibn Mas’ood (radhiyallahu anhu)

The trend of lengthy Jumuah Khutbah and very short Jumuah Salaat has become the practice nowadays in most places. The Imaams in the Haram of Makkah and Madinah are particular fond of this trend. It is a clear display of lack of intelligence.

FIVE KISSES

In Islamic culture there are five kinds of kisses:

- (1) *Kiss of Rahmat (Mercy)*: This is a kiss for one’s children.
- (2) *Kiss of Takrimah (Honour)*: This is to kiss one’s father on the forehead.
- (3) *Kiss of Ijlaal (Respect)*: This is to kiss the hand of the Sultan.
- (4) *Kiss of Ta’abbud (Worship)*: This is to kiss Hajr Aswad.
- (5) *Kiss of Shahwat (Desire)*: This is to kiss the wife.

TILAAWAT OF THE QUR’AAN

Tilaawat (recitation) of the Qur’aan Majeed is an incumbent obligation for all Muslims, males and females. Abstention from Tilaawat corrodes the heart and destroys the ability to understand the truth and to practise righteous acts. Rasulullah (sallallahu alayhi wasallam) said: “*Do not convert your homes into graveyards. Verily, the shaitaan flees from a home wherein Surah Baqarah is recited.*”

A home wherein the inmates do not make regular and daily *Tilaawat* of the Qur’aan Majeed is like a desolate graveyard. Such a home becomes a haunt for the shayaateen. On the other hand, the shayaateen flee from a home in which the fragrance of the Qur’aan permeates.

The heart bereft of the barkat of the Qur’aan is a rusted heart which becomes blind to the truth. Rasulullah (sallallahu alayhi wasallam) said: *“Verily, these hearts rust like steel rusts when it becomes moist.”* The Sahaabah asked: *‘O Rasulullah! What is its polish?’* He said: *“Abundant remembrance of Maut and Tilaawat of the Qur’aan.”*

Innumerable Muslims abstain from daily Qur’aan tilaawat. There are many who fail to make a *khatam* (a complete recitation) of the Qur’aan Majeed in even a whole year. Such persons are most unfortunate. The shayaateen become their companions who influence their thinking, statements and deeds. The very minimum requirement is to complete one Qur’aan every month. Those who have the time and the taufeeq should make more khatams, and this should be increased during the Month of the Qur’aan, i.e. the Month of Ramadhaan.

A MURTAD IS PUNISHED

During the time of Rasulullah (sallallahu alayhi wasallam) there was a man who used to write the Qur’aan while it was being revealed. He always recited Surah Baqarah and Surah Aal-e-Imraan. Whoever recited these Surahs regularly was regarded as a *buzrug* (saint) by the Sahaabah.

This ‘*buzrug*’ was overtaken by the calamity of kufr. He became a *murtad* and joined the ranks of the mushrikeen. Rasulullah (sallallahu alayhi wasallam) said: *“The earth will not accept him.”* Hadhrat Abu Talhah (radhiyallahu anhu) narrated that he went to the place where this murtad had died and found his body decomposing on the surface of the earth. When he made enquiries, he was informed that this murtad was buried several times. Each time he was buried, the earth expelled his body. No grave would retain the body of the murtad.

May Allah Ta'ala save us from the calamity of kufr and irtidaad. Rasulullah (sallallahu alayhi wasallam) said: "*Imaan is suspended between fear and hope.*"

Those who interpolate, distort, and mutilate the Qur'aan should take particular note of the calamities which will overtake them at the time of Maut, in the Qabr and in Qiyaamah. The Qur'aan is for *Tilaawat* and to practise its teachings as explained by the Sahaabah and the Aimmah Mujtahideen. The Qur'aan is not meant for interpretation.

BENEFITS OF TA-AWWUTH

Ta-awwuth is to seek Allah's protection from shaitaan the accursed one by reciting *Authu billaahi minash shaitaanir rajeem*. In his kitaab, *Ghuniyatut Taalibeen*, Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullaahi alayhi) mentions the following benefits of Ta-awwuth:

- The Mu'min gains firmness on the Deen
- He is saved from the evil of shaitaan.
- It becomes a powerful fortress for the Mu'min in which to remain safe from the evils of shaitaan.
- He gains the proximity and aid of Allah Ta'ala.

On the occasion when shaitaan was expelled from Jannat, he vowed that he would ensnare and mislead Allah's servants from the front, the rear, the right and the left. Allah Ta'ala took an oath by His Might and Power that He would instruct His servants to recite *Ta-awwuth*. When they recite it, Allah's hidaayat (guidance) will encircle them and protect them from the onslaught of shaitaan. Said Allah: 'O Mal-oon (Accursed one)! Then you will not be able to harm them.'

According to the Hadith, when a person seeks refuge with Allah Ta'ala, reciting *Ta-awwuth* with sincerity, Allah Ta'ala grants him safety for the entire day. Rasulullah (sallallahu alayhi wasallam) said: "Close the door of sins with *Isti-aathah*

(i.e. reciting *Ta-awwuth*), and with Bismillaah open the door of worship.”

Shaitaan is mortally scared of *Ta-awwuth*. *Isti-aathah* is a ray of *Noor* in the hearts of the Aarifeen producing *Ma'rifat* (spiritual recognition) of Allah Ta'ala. Abundance of recital of *Ta-awwuth* extinguishes the power of shaitaan, and it sends his army fleeing helter skelter. For the acquisition of the benefits of *Ta-awwuth*, sincerity and a firm resolve to submit to the Shariah and follow the Sunnah are imperative. Mere reciting without resolving to reform oneself is not sufficient.

CREMATION?

Q. Why are Muslims not allowed to cremate their dead?

A. Muslims are not allowed to be cremated for the following reasons:

- 1) Muslims are not Hindus nor atheists.
- 2) The Islamic system of burial is divinely ordained and has been commanded and taught by Rasulullah (sallallahu alayhi wasallam) who as you are aware was the Final Nabi of Allah Ta'ala.
- 3) Fire will be Allah's primary means of punishment in the Hereafter. Jahannum (Hell) is Fire which has been created for the transgressors and deniers of Allah Ta'ala. For this reason, Islam forbids killing insects, animals, etc. with fire.
- 4) Allah Ta'ala states in the Qur'aan that He has ennobled human beings. It is not befitting to treat the ennobled human body like chattel or dead animals or firewood and assign it to the Fire which is the medium of chastisement.
- 5) A host of religious (Islamic) rites has been ordained by Allah Ta'ala for honouring and respecting the dead human body. These cannot be observed if the human body is assigned into hell on earth even before reaching the Hereafter.

6) Allah Ta'ala created man from sand. Since his origin was from the earth, on death he is assigned again to earth, hence the Qur'aan Majeed says in this regard: *"From it (i.e. the earth) have We created you, and to it (the earth) shall We return you (i.e. to the grave), and from it shall We resurrect you a second time (in Qiyaamah)."*

Some senior Ulama have narrated that some of the gods which Hindus worship were jinn. Jinn were created from fire. It is therefore probable that when they die they are cremated and returned to their primordial matter, like human beings are returned to their original matter (namely sand). Since Hindus, among the numerous objects they worship, also worship jinn, it is quite probable that the shayaateen (who are evil jinn) had taught them this mode of disposing their bodies.

CUSTOMS

In every group when customs become overwhelming, truths (haqaaiq) are overshadowed. The actual aim of Sulook / Tasawwuf is not auraad and ashghaal. Although auraad and ashghaal facilitate in the acquisition of the Maqsad (aim and object), the aim is reformation of the baatin (the spiritual self). As long as moral reformation has not been achieved, the efficacy of auraad and ashghaal will not be fully realised. In fact, sometimes on account of ujub and kibr, these (auraad and ashghaal) constitute dangers. (Maulana Ashraf Ali Thaanvi)

(This is the precise situation prevailing today in 'tasawwuf' circles. Public programmes of halqah thikr, khatm-e-khwaajgaan sessions, assemblies of shaikhs and khalifahs have no relationship with the Maqsad of the Tareeq. Show, ostentation, riha, takabbur and israaf are the hallmarks of these gatherings which have degenerated into bid'ah. In the words of Hakimul Ummat: "Haqaaiq have become overshadowed by customs." – Mujlisul Ulama)

THE RIGHTS OF ANIMALS

For those who are cruel to animals, there is the following advice of Rasulullah (sallallahu alayhi wasallam): “Do you not fear Allah regarding these animals whom Allah has given into your ownership?”

WHO IS WHO?

A short conversation between Hadhrat Abdullahu Ibn Mubaarak (rahmatullah alayh) and a stranger:

Stranger: “Who are human beings?”

Ibn Mubaarak: “The Ulama (i.e. the Ulama-e-Haqq).”

Stranger: “Who is a king?”

Ibn Mubaarak: “A Zaahid (one who has banished the love of the world from his heart.)”

Stranger: “Who is a despicable person?”

Ibn Mubaarak: “He who uses the Deen to earn money.” i.e. He sells the Deen for the miserable gains of the world.

THE GREATER JIHAAD

When Rasulullah (sallallahu alayhi wasallam) returned from the Battle of Tabook, he said to the Sahaabah: “*We have come from the small Jihaad to the greater Jihaad.*” This is the Jihaad against the evil *nafs*. It is a lifelong struggle.

THE ANT AND INJUSTICE

Once an ant crawled on to the garments of Hadhrat Nabi Sulaimaan (alayhis salaam). As he brushed the ant off from his clothes, it spoke and said: “On the Day of Qiyaamah, you will have your garment and I shall have hands. Either seek forgiveness now from me or prepare yourself for retribution on that Day.” As the ant ended its reprimand, Hadhrat Jibraeel (alayhis salaam) appeared and said: “Allah Ta’ala conveys

Salaams to you and says: ‘What the ant said is correct. If you do not seek pardon from the ant, you will be held liable on the Day of Qiyaamah. You will have to answer. Therefore do seek forgiveness from the ant.’ Hadhrat Sulaimaan (alayhis salaam) overwhelmed with fear, profusely apologized and begged the ant for forgiveness.

The lesson of injustice and humility are vividly conveyed by this episode. The high and the great should not hesitate to humble themselves if they have wronged the weak and the lowly ones.

DERIVE ADMONITION

Allah Ta’ala says in the Qur’aan Majeed: *“Verily, only the people of intelligence derive lesson.”* The people of intelligence according to Rasulullah (sallallahu alayhi wasallam) are they who make preparations for the sojourn beyond the pale of this earthly life, for the stay in Barzakh – the life in the Grave. Hadhrat Haatim Asamm (rahmatullah alayh) said: *“A person who does not derive admonition from the janaazah leaving his home will not benefit from knowledge, wisdom and admonition (naseehat).”*

The heart of such a person is spiritually fossilized. When he fails to acquire admonition from even a death in his own house, it is evidence for the total corruption of his heart. Once when Hadhrat Basri (rahmatullah alayh) saw a man eating in the qabrustaan (graveyard), he commented: “This man is a munaafiq.” When a man is totally oblivious of the inmates of the graves which he passes by and fails to understand that soon his body will become nourishment for worms in the grave, he displays signs of hypocrisy, for while he claims to be a Muslim, his conduct is completely at variance with the demand of Imaan. One of the purposes for visiting the qabrustaan is to

be reminded of one's own ultimate abode on this earth, namely, the grave.

Hadhrat Malik Bin Dinaar (rahmatullah alayh) said: *“The man whose physical sight (eyes) and spiritual vision do not derive lesson from this transitory abode of the world and he does not incline towards the everlasting abode of the Aakhirah, his heart is deprived of all goodness and he is a man whose deeds are insignificant.”*

Allah Ta'ala says in the Qur'aan Majeed: *“This worldly life is but play and amusement while the abode of the Aakhirah is best for those who fear. What, do you have no intelligence (to understand this reality)?*

PROCLAIM THE HAQQ

Hadhrat Maulana Masihullah Khan (rahmatullah alayhi) said: *“The Truth is bitter. However, it is my duty to deliver Allah's Law to you. Prior to the propagation of Islam, the people of Makkah gave Rasulullah (sallallahu alayhi wasallam) the titles of ‘As-Saadiq’ (The Truthful One), and ‘Al-Ameen’ (The Honest One). But, when he commenced to proclaim the greatest Truth – Tauheed – all turned away from him in anger. Did he abuse anyone or misappropriate the wealth of anyone? He merely proclaimed the Truth which was bitter to the people. It was in conflict with their whimsical fancies.*

Recognition of the Truth, reflecting on the proofs and adherence to the natural Truth are the obligations of a healthy-minded, intelligent person. The Truth courts the wrath and the displeasure of people, hence when Rasulullah (sallallahu alayhi wasallam) told them to expel the 360 idols from the Ka'bah, they all became his enemies. It is our obligation to only proclaim the Haqq whether it be bitter or sweet to people.”

PATIENCE AND CONCERN

There was a buzrug whose wife was extremely disobedient and insulting. She left no stone unturned in her perennial nagging, abusing and insulting her husband. However, the Buzrug patiently suffered her tormenting without retaliating in any way whatsoever. One of his companions urged him to divorce her. The buzrug said: "If I divorce her she will either marry or remain unmarried. If she marries, she will cause misery to her other husband just as she is doing to me. I shall then be the cause of the misery for a brother Muslim.

On the other hand, if she does not again marry, there will be two probabilities. Either she will remain chaste or indulge in evil. If she indulges in immorality, I shall have been the cause for her sins since I had divorced her. If she restrains herself and remains chaste, it will be a difficulty imposed on her as a consequence of my action of having divorced her. It is therefore best that I patiently suffer her tormenting and save others from the consequences of my action of divorcing her."

THE SHAYAATEEN

The name of the shaitaan appointed to mislead Ulama with greed and desire is *Mudhish*. *Hadeeth* is the name of the shaitaan whose duty it is to divert the attention of musallis from Salaat. He attracts them to sport, deceives them, causes them to yawn much and to fall asleep. *Zalbanoon* is the shaitaan in charge of market places. He lives in the commercial centres night and day, and induces people to be dishonest in their trading activities. *Batr* is the shaitaan who induces impatience in people in times of calamity thereby depriving them of the reward of patience. *Manshoot* is the name of the shaitaan who instructs people to speak lies, gossip, scandal and slander. *Waasim* is the shaitaan who lures men and women to commit zina. *A'war* is the shaitaan who is the instructor of

stealing and robbery. *Walhaan* is the name of the shaitaan who is present at the time when a person makes wudhu. These are merely the names of some of the shayaateen. The shayaateen are innumerable and at all times they are constantly lying in ambush of people. Allah Ta'ala therefore warns us in the Qur'aan to be alert and to regard the shayaateen as our enemies.

RESPITE FOR THREE DAYS

“Enjoy yourselves in your homes for three days. This is a promise that cannot be falsified.”

(Aayat 65, Surah Hood)

Once Rasulullah (sallallahu alayhi wasallam) with a group of Sahaabah passed by a grave. He said: “Do you know whose grave this is?” The Sahaabah said: “Allah and His Nabi know best.” Rasulullah (sallallahu alayhi wasallam) said: “This is the grave of Abu Righaal. He was from the nation of Thamud. At the time of the punishment which destroyed the entire nation, he was in the Haram of Makkah. He was therefore saved. However, when he left the precincts of the Haram, the same punishment seized him. He was buried with a gold walking stick.” The Sahaabah later dug open the grave and retrieved the gold walking stick.

When the nation of Nabi Saalih (alayhis salaam) rejected his Call of Tauheed and taunted him to bring the punishment he was warning them of, then Allah Ta'ala ordered him to tell his people that the punishment they were demanding would overtake them in three days' time. The evil people continued taunting and jeering Nabi Saalih (alayhis salaam), and they plotted to murder him. After a respite of three days, their faces turned yellow on the first day. On the second day, their faces became intensely red, and on the third day black. Then from above came the Mighty Scream – the screech of an Angel.

From the earth came a massive earthquake. The entire nation perished. Mentioning their terrible fate, the Qur'aan Majeed says:

“The mighty quake apprehended them, and by the morning they lay prostrate on their faces in their homes (which had been utterly destroyed).”

In our age too there are communities lined up for similar punishment. When the appointed time arrives, the Mighty Scream will suddenly and swiftly eliminate them. In this regard the Qur'aan Majeed states:

“And, when We intend to destroy a city, We command its opulent inhabitants; then they commit evil in it. Then the decree (punishment) becomes justified for them. Thus do We then utterly annihilate them.”

(Surah Al-Israa', Aayat 16)

Allah Ta'ala grants them respite to enjoy themselves in their drunken stupor of opulence. They madly indulge in unbridled fisq and fujoor. Then suddenly the Athaab arrives and uproots and destroys them.

ISLAMIC THABAH

The *Thabah* (Slaughtering) of animals is not without the dimension of Divine Love. Expounding this concept of love of which almost all people are ignorant, Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh) wrote in his Kitaab, *Hujjatul Islam*:

“In *Thabah* the sacrifice of life is made by the animal, and the sacrifice is for the sake of *Mahboob Asli* (*The True Beloved*). The one who is the medium of the sacrifice (the slaughterer) executes it for the sake of Allah Ta'ala, The True Beloved. A man sacrifices an animal which he has reared and

cared for. He does so solely for the sake of Allah Ta'ala. His act of sacrifice is not meaningless.

Allah Ta'ala is the *Mahboob (Beloved)* of all mankind as well as the *Mahboob* of animals. Allah's Love for mankind and animal kind is *Asli (true and original)*. Divine Love is not external nor transitory. Man's love for Allah is dependent on His Love for man. Thus, besides Allah Ta'ala no one else can be a claimant to such Love.

In most aspects man and animal resemble one another. This striking resemblance demands that the animal's life be sacrificed with *Muhabbat (Love)*, and such a sacrifice is possible and permissible only for the Sake of Allah Ta'ala.

Allaamah Sha'raani (rahmatullah alayh) narrating from his Shaikh, Hadhrat Ali Al-Khawwaas (rahmatullah alayh) said that animals possess perfect *Ma'rifat* of Allah Ta'ala. However, only a Wali who has attained the loftiest spiritual stage is able to recognize this reality.

Love is embedded in the heart of every animal. Every animal has love for Allah Ta'ala. And, why will it not have such love when it is aware of its Creator?"

The above is a brief extract from Hujjatul Islam, a Kitaab which opens the mind, heart and soul to understand the spiritual mysteries inherent in the Islamic system of Thabah. Brutally taking the lives of animals in the way in which the savagery is perpetrated in the halaalized killing facilities is intolerable in Islam. The sin of such brutality qualifies its perpetrators for upside down hanging in the Blazing Furnaces of Jahannum. Instead of taking the lives of the animals for the Sake of Allah Ta'ala and in the manner commanded by Allah Ta'ala, the halaalizers of carrion are torturing these Makhluqaat of Allah Ta'ala in brutal kuffaar style. Moral, spiritual and physical destruction is the consequence of devouring the haraam 'halaalized' carrion.

MAJOR AND MINOR SINS

Q. Explain what is the meaning of major and minor sins? Which sins are major and minor?

A. The classification of sins into major and minor is a mere technical issue. Literally, all sins are major and serious. A person who commits a sin thinking lightly of it because of its ‘minor’ (sagheerah) classification, has in fact thought lightly of Allah Ta’ala. Hadhrat Aishah (radhiyallahu anha) narrating a Hadith said: “Beware of thinking lightly of sins.”

A sin is classified ‘minor’ in relation to another sin. A sin being minor does not mean that it is insignificant. Sometimes the punishment for even a ‘minor’ sin is severer than that of a technically ‘major’ sin. The sin of verbally abusing a Muslim is ‘minor’ in relation to the sin of physically hitting a Muslim. The sin of consuming liquor is ‘minor’ in relation to committing murder. But by itself it is a major sin, and so too is abusing a Muslim a major sin. Looking at a woman with lust is a ‘minor’ sin in relation to committing fornication. But by itself it is a major sin. And why will it not be a major sin of an exceptional degree when Rasulullah (sallallahu alayhi wasallam) said: *“He who looks with lust at the beauty of a woman will have (hot) iron rods inserted into his eyes on the Day of Qiyaamah.”* So while this grave sin may be technically classified as ‘sagheerah’ (minor), the severity of the punishment is adequate to dispel any idea of insignificance.

Most people have misunderstood the meaning of minor and major sins. They have understood from this classification that to commit ‘minor’ sins is not a serious offence. This is a dangerous misinterpretation which can even extinguish Imaan.

The one who has authority over others should counsel and admonish his subordinates for every sin whether it is classified as major or minor. View all sins alike, namely, all sins are

major literally speaking, and warrants Allah's Wrath and Punishment.

YOUR IN-LAWS

“It is He (Allah) who has created man from water. Then He made your blood relationship and marriage relationship.

And, Your Rabb is Most Powerful.”

(Surah Furqaan, aayat 54)

There are two kinds of sacred family ties: Ties by Blood (Blood-Relatives) and Ties by Marriage (In-Laws). Both sets of *Ties* are sacred bonds which come with numerous rights and obligations.

The significance and importance of *In-Laws* are borne out by this Qur'aanic verse. Despite its sanctity, this relationship created by marriage is generally and grossly abused. Prior to marriage, the parties exude love and affection and exchange many gifts. They visit each other, demonstrating great affection. The nikah comes into being with much fanfare and hopes only to be shattered soon after marriage.

The evil of the nafs fully asserts itself after the in-law relationship has been formerly established. When a girl has been proposed for marriage, the relationship between her and her future sisters-in-law and mother-in-law is exuberant and excellent. They behave as close blood relatives and inseparable bosom friends. However, soon after marriage, the relationship deteriorates and reaches such a lamentable ebb that it would not be an exaggeration to liken them to cats and dogs.

The newly created sacred ties have no meaning for the parties. Neither does the new arrival into the home have any *sabr* nor her in-laws. Sneering, sulking, pulled up faces, snide remarks and injustice by both parties become the order of their lives. The man is usually caught between the devil and the deep sea in these situations of mutual cat-and dog conflicts.

Both parties should conduct themselves with intelligence and understand that when one person reacts stupidly, the other party should tolerate the stupidity and indiscretion. The slightest indiscretion or silly comment made by a female is viewed with consternation by the others. The faces become pulled up, sarcastic comments are made and the relationship turns sour. Yet, on reflection it will be found that there was no intelligent cause for despoiling the holy relationship and the happiness of the home.

If the one party hears that the other party has gossiped about her, she should ignore it and convince herself that, 'I too am guilty of gossiping'. Overlook the indiscretion and pretend as if nothing has happened. It is callous and extremely unbecoming of Imaan to institute an investigation to determine the veracity of the story of gheebat which has been peddled by some mischief-maker. The intelligent Muslim who fears Allah Ta'ala overlooks drivel and nonsense.

It is not permissible to behave as if one is sinless and that it is only the other party who sins. In any relationship there are bound to be ripples, turbulence and turmoil. But the one who has greater intelligence, adopts silence and pretends that nothing untoward has happened. In contrast the one whose brains are dense, and whose soul is tarnished with evil introduces hell into the home, and this ultimately leads to the total collapse of the in-law relationship and the marriage.

When the problems of in-laws are examined, it will be found that in most cases there is no valid cause for the animosity which had generated in the cat and dog war which generally dominates this sacred relationship. It should be remembered that Allah Ta'ala has promoted the mother-in-law to the pedestal of *mother*, the daughter-in-law to the status of *daughter*, and the sisters-in-law to that of *sisters*. All rights and obligations applicable to parents, brothers and sisters apply to their counterparts in the in-law relationship. The need is to

fear Allah Ta’ala and to understand that the abuse of these rights and obligations are major sins for which there will be a reckoning and punishment in the Aakhirah.

THE WONDERS OF THE KA’BAH SHAREEF

A Buzrug narrated that he had observed Ambiya and Malaaiakah around the Ka’bah. They usually frequent the Ka’bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his progeny at the door of the Ka’bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other Ambiya (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

PUNISHMENT FOR A LUSTFUL GAZE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that an injured man with his bloodied body came to Rasulullah (sallallahu alayhi wasallam). When Nabi (sallallahu alayhi wasallam) enquired of his condition, the man said: “A woman passed by me. I cast a lustful gaze at her. Then I continued to stare at her. Without realizing I walked straight into a wall which (miraculously) struck me and reduced me to the condition that you are now seeing.” Rasulullah (sallallahu alayhi wasallam) said: “*When Allah desires to do good to a*

servant, then He hastens the punishment for him in this world.”

ZAKAAT ON MERCHANDISE

Q.How is Zakaat to be calculated on stock-in-trade? Which value should be adopted? Some say the selling price and others say the market value.

A. Zakaat has to be paid on the current value of the stock. That is, the price which the holder of the stock (retailer, wholesaler or manufacturer) will pay. The selling price is an imaginary entity. The added profit is in the ‘air’. It is something which has not been realized. Zakaat is not paid on imaginary ‘stock’ regardless of the certitude of its acquisition.

Consider the following case: Zaid has R1,000 cash on which he has to pay Zakaat. He purchases stock for the R1,000. If he had paid Zakaat on the R1,000 a minute before purchasing the stock, he would have paid on R1,000. It will be incorrect to say that one minute after having purchased stock for R1,000 he has to pay Zakaat on R1,250, the extra R250 being anticipated profit. He has not taken physical possession of the expected profit which he may or may not realize. But he has in his possession R1,000 worth of stock. He has to pay Zakaat on only R1,000. The future profit is imaginary or fictitious as long as the tangible money has not reached his possession.

Zakaat is paid on tangible Zakaat assets *which are in one’s possession*. Zakaat is not paid on imaginary entities.

YOUR CHILDREN

“Take care of your children at the time of Ishaa’, for verily the (evil) jinn (at that time) cause mischief and (even) snatches the child.” – Hadith

According to the Hadith children, in fact even domesticated animals, should not be allowed to roam outside the home. Evil jinn (shayaateen) prowl the streets when darkness falls, and they interfere with children.

PARENTS

“(The punishment of) every sin, if Allah wishes, is delayed for the Aakhirah, except (the punishment for) disobedience to parents. Verily, Allah hastens the punishment for the disobedient one in this world before his death.” – Hadith

AILMENTS AND ATHKAAR

Sometimes when one suffers from spiritual ailments. eg. *ujub* (vanity), *takabbur* (pride), *riyaa* (show), etc. then abundance of *athkaar* and *auraad* worsens the diseases. There is the need for *mujahadah* (striving against the nafs) so that one does not become the victim of *ujub* and *takabbur* after having rendered a virtuous deed. Thus, *islaah* (reformation of moral maladies) enjoys priority over *athkaar* and *auraad*.

(*Athkaar*-plural of *thikr*. *Auraad* plural of *wird*. These refer to special forms of *thikr* which are not masnoon acts of *ibaadat*).

The *Mutaqaddimeen Sufiyya* (the Auliya of former times) paid particular heed to moral reformation. However, nowadays people are not concerned with this essential requirement. Even while staying in the company of Mashaaikh and passing time in *thikr* and *shaghl*, moral reformation is not achieved. The spiritual diseases which in reality are major sins remain uncured. The mureed on seeing some dreams considers himself to be a wali. But the habit of sinning cannot coexist with *wilaayat* (sainthood). (Maulana Ashraf Ali Thaavi)

KASHF AND ILHAAM

Revelation of unseen things or of future events is neither a Deeni excellence nor a sign of divine proximity. Being a

Muslim or being in possession of sanity is not even a pre-requisition of such phenomena.

Kashf (revelation or inspiration of unseen or future events) is possible for even non-Muslims. Even insane persons are capable of receiving correct *kashf*. According to the well-known book of Tibb-e-Unaani, Sharah Asbaab, in the chapter dealing with mental diseases, correct *kashf* occurs even to insane people. There are also numerous and well known incidents of correct *kashf* of the kuffaar and fussaaq.

Qudratullah was a man to whom the incidence of *kashf* (revelation) of Quboor (graves) occurred frequently. On most occasions his *kashf* was correct. However, he was not a regular performer of Salaat. Once when he was at a graveside he said that the inmate was standing and reciting on a tasbeeh made of sandalwood. A friend of the grave's inmate commented that he (the inmate) used to keep a tasbeeh of sandalwood. He was very attached to his sandalwood tasbeeh. He had therefore asked his friend to put the tasbeeh in his qabr. This was done.

Once while Qudratullah was performing Namaaz by a qabr he was startled and exclaimed: "The deceased in this grave is being punished because he had refused to return the amaanat (trust) of a man."

Qudratullah was unaware of the name and identity of the deceased. On making enquiries, the deceased's wife confirmed that her husband did infact misappropriate the amaanat.

Kashf (revelation) of the unseen is the consequence of a physical and spiritual capacity which even kuffaar, fussaaq and insane people also possess. This capacity produces *kashf* and generally such revelations are correct. This is unrelated to piety and proximity to Allah Ta'ala.

Nowadays people are enamoured by marvellous demonstrations. They quickly develop faith in a man of *kashf*. Many among these persons (of *kashf*) are astray and mislead others.

The only criterion of Haqq and Baatil — of the accepted and accursed — Truth and Falsehood— is obedience to the Shariah and Sunnah of Rasulullah (sallallahu alayhi wasallam). A man who does not conform to this standard is neither a wali nor a leader in the Shariah, irrespective of the abundance of his inspirational experiences. (Maulana Ashraf Ali Thaanvi)

“WE ACCEPT YOU”

In Bani Israaeel there was a man who had devoted twenty years to Ibaadat and Taa-at (obedience). Then he transgressed for twenty years. One day when he looked into the mirror he saw some of the hairs in his beard had become grey. Feeling distressed, he supplicated: “O my Allah! If I return to You, will you accept me?”

In response he heard a Voice from a corner of his house saying: “If you come to Us, We come to you. If you abandon Us, We abandon you. If you sin against Us, We grant you respite. If you return to us, We accept you.”

Allah Ta’ala says in the Qur’aan Majeed: *“Say (O Muhammad!) to My servants who have committed excesses (sins) on themselves: ‘Do not despair of the Mercy of Allah, for verily, Allah forgives all sins. Undoubtedly, He is Most Forgiving, Most Merciful.’”*

